

REPORT

NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 7th March 1908.

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I.—FOREIGN POLITICS.

THE *Bangavasi* [Calcutta] of the 21st February writes that in order to make up for the loss of revenue which will be incurred by the lowering of the rates of freight on the railways in Ceylon, the Ceylon Government proposes to impose an income-tax on the people. Is it against the principles of modern Western politics to do any good to the people?

BANGAVASI,
Feb. 21st, 1908.

2. With regard to the fracas between the Europeans and the Japanese in the Vancouver, the *Bangavasi* [Calcutta] of the 29th February is of opinion that the blame is to be laid on the white people who seem to think themselves masters of this earth.

BANGAVASI,
Feb. 29th, 1908.

3. The *Bangavasi* [Calcutta] of the 29th February writes:—
The German Government is trying to save the Natives residing in the German colonies in East Africa from the oppression of the whites, at least it has promised to do so. But has Lord Elgin even done any such thing in the case of the Transvaal Indians?

BANGAVASI,
Feb. 29th, 1908.

4. The *Basumati* [Calcutta] of the 29th February writes that the Government of India is again contemplating sending a mission to Kabul, as the British Government is very eager to have the Amir's assent to such clauses of the Anglo-Russian Convention as concern His Majesty. A short while ago Lord Ripon in the House of Lords referred to the possibility of war if the Amir declined to give his assent easily. The *statesman* says that no Mission is to be sent. But if Lord Ripon's apprehensions turn out to be true, the political sky of India must be held to be terribly overcast.

BASUMATI,
Feb. 29th, 1908.

5. Referring to the movement in China for the boycott of British goods the *Daily Hitavadi* [Calcutta] of the 29th February writes as follows:—

DAILY HITAVADI,
Feb. 29th, 1908.

Boycott of British goods by the Chinese.
However captivating the beauty of the white skin may be, the people of the Orient have found out after bitter experience that underneath it lurks the terrible monster of Western selfishness. It is for this reason that Oriental people are showing some activity in order to free themselves from the all-devouring jaws of Western philanthropy and to give the Westerners a rude awakening. The opium-eaters of China have determined to boycott British goods and that with such vigour that the British merchants have been somewhat terrified and surprised. But we say, friend, be not so surprised. Do not forget the lesson which the saying "tit for tat" teaches. The Chinese labourers are being ruthlessly expelled from British colonies. Do you expect that the Chinese will give you pudding to eat in return?

6. The *Howrah Hitaishi* [Howrah] of the 29th February says that the British Cabinet has become afraid lest the Amir of Afghanistan should refuse to give his assent to the Anglo-Russian Convention. The Amir, who is now recognised by the English Government as an independent ruling sovereign, has felt afraid at the Convention having been settled and signed by the high contracting Powers of Great Britain and Russia without his knowledge. Is there no way of mending matters now and satisfying the Amir? Everything will now depend on the tact and good sense of those responsible English statesmen, who have the matter in their hands.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

7. The *Hindi Bangavasi* [Calcutta] of the 2nd March writes that replying to the question lately asked by Lord Ampthill regarding the Indians in the Transvaal, the Colonial Secretary, Lord Elgin, did not think it necessary to appoint a Committee to debate upon the question relating to their treatment by the Transvaal Government, inasmuch as the Home Government, he added, was satisfied with the proceedings of the former in that connection. This may, says the paper, seem unnecessary to Lord Elgin and Mr. Morley, but in the opinion of the Indian people it is absolutely necessary that such a thing should

HINDI BANGAVASI,
Mar. 2nd, 1908.

be done. Verily, they would not have been so bent upon ruining the loyal Indian subjects of Government, had they had any fear of the day of resurrection!

DAILY HITAVADI,
March 3rd, 1908.

8. The *Daily Hitavadi* [Calcutta] of the 3rd March says that the quarrel that is now going on between China and Japan has given great satisfaction to the European Powers, for the latter will be very glad to see the two Asiatic Powers fighting with each other and this weakening themselves.

NAVABAKTI,
March 6th 1908.

9. The *Navabakti* [Calcutta] of the 3rd March writes that the expedition against the Zakka Khels has been undertaken really because they objected some time ago to the extension of the Indian Railway system into their territory, preparatory to its ultimate extension to Kabul. This expedition would have been undertaken at the time when they objected, but the Amir was at that time not on cordial terms with the British, and it was thought that he would help the Zakkas. Since His Majesty's visit to India last year, the relations between him and the British Government have improved and the Anglo-Russian Convention has largely detracted from his political importance. Hence it is that the English now dare undertake this expedition.

II.—HOME ADMINISTRATION.

(a)—Police.

MANBHUM,
Feb. 25th, 1908.

10. The *Manbhum* [Purulia] of the 18th February complains that thefts are rife at Purulia just now. On Saraswati Puja night and the three or four days immediately preceding and following, as many as eight or nine thefts occurred in various parts of the town. For want of proper control, the local Police have become quite inept.

Continuing, the paper complains how Act V of 1861 because of the vexatious and unjust way in which it is worked by the Purulia Police has become quite an engine of oppression to the townspeople.

SANDHYA,
Feb. 27th, 1908.

11. The *Sandhya* [Calcutta] of the 27th February reports that the villages near Kanchrapara (in the 24-Parganas) are infested by tigers which are causing much damage to livestock. The villagers are unarmed and cannot protect themselves.

SANJIVANI,
Feb. 27th, 1908.

12. A correspondent of the *Sanjivani* [Calcutta] of the 27th February in reporting that the gun licenses enjoyed by Babus Amar Chandra Chakravarti, Kailas Chandra Bose (both lawyers) and Umes Chandra Singha (an Honorary Magistrate) of Netrokona have been just cancelled by the District Magistrate, asks Government to inquire if these gentlemen were guilty of any offence which justified this cancellation of license; and insinuates that these gentlemen have lost their guns because they are active *swadeshi* agitators.

DAILY HITAVADI,
Feb. 28th, 1908.

13. The following is a full translation of a leaderette which appears under the heading "Draining of blood," in the *Daily Hitavadi* [Calcutta] of the 28th February:—

Those who rule over the destinies of Eastern Bengal have, for the purpose of killing the *swadeshi* (literally, eating the head of the *swadeshi*) by draining the blood of the servers of the country, imposed punitive police on the inhabitants of some villages in Backergunge and Mymensingh. The entire cost of the punitive police is being realised from the Hindus. Sir Bampfylde Fuller's "favourite wife," the Musalman community, has been exempted from the burden of the punitive (police) tax and is fattening on royal caresses and love. It is said, "If one is tied and beaten he can put up with it well;" and this is what has been done in this case also. The Hindus, whose hands and legs are tied, are silently bearing royal oppression (for) there is no help if the protector turns out to be the devourer. And yet our rulers do not feel the least shame (literally not a drop of shame) in vaunting about their justice and virtue. Not only have the lords exempted Musalmans from the burden of the tax, but they have not been ashamed to show partiality in the assessment of the tax among the Hindus.

It is on the servers of the country that all the anger of the lords have fallen, and hence they have made excellent arrangements for breaking their (i.e., the *swadeshistas*) necks. Such shamelessness and cruelty are perhaps rare even in Russia. The reader will be astonished to learn what amount of money the inhabitants of three villages in Backergunge alone have to pay every six months for the worship of the punitive police. We give below a list of it for the information of (our) readers:—

					Rs.
Ujirpur	...	...	...	...	10,000
Jhalakathi	...	...	...	...	12,000
Bawaful	...	...	...	...	8,000
Total	...	...	...	...	30,000

This much about Backergunge. We have not yet been able to learn to what extent the draining of blood is going on in Mymensingh. But we do not think that there also the authorities are being satisfied with anything under Rs. 30,000; for they are never found to be illiberal (literally, with low vision) in this matter. In a word, "Messrs. Hare & Co." are now by *sulum* raising a lakh of rupees annually only from the Hindus of a few villages in Eastern Bengal. These noble personages will not abstain from realising the political *jisiya* or Punitive (Police) tax from men who have taken a vow before the god of Virtue to follow the *swadeshi*. If serving one's own country be an offence, if the establishment of the sanctity of the *swadeshi* be a sin, then why should the inhabitants of a few villages of Backergunge and Mymensingh alone suffer the penalty of that offence (or) the punishment for that sin? Come, let our entire Bengali nation utter, with a heart full of reverence, the hymn sacred to the Mother, and feel gratified by sharing a portion of this penalty. If before the entire Bengali nation the inhabitants of a few villages are pulverised by the severe strokes of royal punishment, then there will be no place in the world where we shall be able to hide (literally, keep) our shame.

14. The *Daily Hitavadi* [Calcutta] of the 28th February publishes an account of the persecution which Rashbehari Lal Mandal of Bhagalpur has had to suffer since he submitted a memorial to the Lieutenant Governor.

DAILY HITAVADI,
Feb. 28th, 1908.

15. For some mysterious reason, says the *Hitavadi* [Calcutta] of the 28th February, the enquiry into the case of alleged violence and loot committed by a party of British soldiers belonging to the fort at Fulta near

HITAVADI,
Feb. 28th, 1908.

Diamond Harbour on some shopkeepers of a place called Chingrikhal, was transferred from the Police to the Military authorities. The shopkeepers failed to identify the accused soldiers as they might very naturally do, for it could not be an easy affair to identify them from among a company of British soldiers in uniform. So the matter ended there. If it was not intended to punish the soldiers, why then was a farce of an enquiry enacted?

16. The *Sandhya* [Calcutta] of the 28th February gives an account of the affray which took place on the 27th instant in which three British privates are said to have wantonly belaboured the coachman and the *syce* of Mr. M.

SANDHYA,
Feb. 28th, 1908.

L. Sen, Solicitor to the Calcutta Municipality near the Municipal office.

17. The *Basumati* [Calcutta] of the 29th February in referring to the extraordinary precautions, which according to the *Indian Daily News*, the police intend taking in order to guard the Viceroy's journey from a mishap such as overtook Sir Andrew Fraser's train near Kharagpur sometime ago remarks:—

BASUMATI,
Feb. 29th, 1908.

Of course there can be no harm in taking precautions, but the work of the unfortunate policeman is increased thereby.

18. The *Navasakti* [Calcutta] of the 29th February thinks that Babu Rashbehari Lal Mandal of Bhagalpur caused official displeasure by his boldness and patriotism, and also by his refusal to grant a piece of land for the building of a library, as he was requested to do by the Subdivisional Officer of

NAVASAKTI,
Feb. 29th, 1908.

Madhipura (in Bhagalpur). The whole of the executive of the Bhagalpur district is now combined against him and one charge after another is being brought against him, every one of which is on trial being found out to be false. Rashbehari Babu prayed to the Lieutenant-Governor for redress but in vain. There are still some cases pending against him; and the investigation has been placed in the hands of the same police officer who of late brought a false case of rape against him. A few days ago some policemen went to Rashbehari's house during his absence, and carried away a large quantity of his papers. The same Magistrate against whom Rashbehari made a representation in connection with the false case of rape that had been brought against him summoned Rashbehari Babu's tenants and asked them sundry questions. The tenants are now refusing to pay their rents to Rashbehari and many of his officers are resigning their services. All this naturally gives rise to the question where is the law? Is it in the pockets of the English Magistrate, or in the cooking pot of the Police Inspector?

SONAR BHARAT,
Feb. 20th, 1908.

19. The *Sonar Bharat* [Howrah] of the 20th February writes:—

A religious procession and the Mymensingh police.

On *Pous Sankranti* day last, the inhabitants of the village of Khaliguri in Netrokona led a *Hari sankirtan* procession; the local Sub-Inspector has in consequence reported against some of the villagers and the authorities in their anger are about to take measures of repression. Are then the people of the country not to be permitted to utter the name of *Hari* even?

HINDUSTAN,
March 2nd, 1908.

20. The *Hindustan* [Calcutta] of the 2nd March says that it is a disgrace

Rashbehari Mandal's case.

to British rule that Mr. Lyall is still in charge of the Bhagalpur district. It is his encouragement which has emboldened the police of Madhepura to persecute Rashbehari Mandal. It is only because Rashbehari is rich enough to fight with the police that he has so far been able to keep himself afloat; and there is no knowing how long he will be able to keep up the struggle, unless the Government comes to help him out of his difficulties.

NAVASAKTI,
Mar. 2nd, 1908.

21. The *Navasakti* [Calcutta] of the 2nd March gives an account of the strike of coolies at Tuticorin and of the alleged dispersal of public meetings by the police of that

Affairs at Tuticorin.

place. This high-handedness of the police has awakened great indignation in the public mind.

(b)—Working of the Courts.

SAMMILANI,
Feb. 22nd, 1908.

22. Referring to the conviction of the printers of the *Sandhya* and the *Navasakti* for sedition by Mr. Kingsford, the

The conviction of the *Sandhya* and the *Navasakti*.

Sammilani [Serampore] of the 22nd February says that these trials (?) show that the officials have lost

their senses. It is these little acts which arouse that giant strength which is latent in the country.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Feb. 27th, 1908.

23. The *Sri Sri Vishnu Priya-O-Ananda Basar Patrika* [Calcutta] of the

The partition of the High Court.

27th February is not disposed to credit the *Pioneer's* statement that there will be no partition of the High Court just now. It believes that the present agricultural situation may perhaps induce Government to postpone the consideration of the matter for the present, but the question is sure to arise again soon and when it does arise, a Chief Justice will be found who will agree to it, as a Lieutenant-Governor was found to agree to the partition of Bengal.

HITAVADI,
Feb. 28th, 1908.

24. Referring to the decision of the High Court in the case of Nabin

The High Court's decision in the case of Nabin Babu, a pleader of Bhola.

Babu, a pleader of Bhola in the Backerganj district, against whom Mr. Cargill, District Judge, reported for alleged unprofessional conduct in refusing to accept the brief of a shop-keeper who was an

anti-swadeshi, the *Hitavadi* [Calcutta] of the 28th February says:—

What a pity that Mr. Cargill, though a District Judge, failed to understand the meaning of an ordinary section of the law! Nabin Babu's manly conduct has earned for him the thanks of the public, and will infuse courage into the hearts of the timid muktears and pleaders in the mufassal.

25. The *Mihir-e-Sudhakar* [Calcutta] of the 28th February wishes that the rumour about the proposed partition of the Calcutta High Court would prove to be true.

Mihir-e-Sudhakar,
Feb. 28th, 1908.

26. Referring to the four cases under section 107 of the Criminal Procedure Code, which were instituted by the police in Brahmanbaria against four respectable men of the place in order to bind them down to be of good behaviour and two of which are still pending, the *Samay* [Calcutta] of the 28th February says that the authorities have been determined to destroy the *swadeshi* movement. But they should remember that if a man tramples on a thorn, that thorn no doubt breaks but it also pricks the man's foot and causes it to bleed.

Samay,
Feb. 28th, 1908.

27. In the course of their judgment on the appeal preferred to the High Court by one Abdul Gofur who had been sentenced to one year's rigorous imprisonment by the District Judge of Backerganj on charges under sections 323 and 342 of the Indian Penal Code, writes the *Bangavasi* [Calcutta] of the 29th February, Justices Geidt and Woodroffe remarked that the evidence for the prosecution was not enough to call for a conviction of the accused, who was, therefore, acquitted. Why does not the Government, which is now busy in suppressing imaginary sedition, think about putting a stop to such failures of justice in the District Courts.

Bangavasi,
Feb. 29th, 1908.

High Court's remarks on the appeal preferred by Abdul Gofur of Backerganj.

28. The High Court has set aside the proceedings instituted by the District Judge of Backergunge against Babu Nabin Chandra Das, a pleader of Bhola (in Backergunge), who had refused to accept the brief of a dealer in *Belati* cloths. This affair, says the *Bangavasi* [Calcutta] of the 29th February, is a good example of the conspiracy that has been going on in Eastern Bengal for the purpose of killing the *swadeshi*. But who will compensate the pleader for the loss that he has been made to suffer on account of this case?

Bangavasi,
Feb. 29th, 1908.

The case against the pleader of Bhola (in Backergunge.)

29. The *Bangavasi* [Calcutta] of the 29th February asks whether it was because of his bold acceptance of all responsibility that the printer of the *Sandhya* was awarded such a heavy punishment? The Magistrate said in his judgment that the writer of the article, which was the ground of the prosecution, tried to upset the Government established in this country. Did Lord Kitchener know any thing about this?

Bangavasi,
Feb. 29th, 1908.

The *Sandhya* case.

30. The *Basumati* [Calcutta] of the 29th February quotes from the *Barisal Hitaishi*, the following expression of opinion in regard to the bill for Rs. 7,000 which Mr. Donough is said to have submitted for his services as Counsel for the prosecution in the case against Leakut Hussein.

Basumati,
Feb. 29th, 1908.

Counsel's fees in the case of Leakut Hussein.

As his client is Government, the bill should be in keeping with the dignity of Government. Mr. Donough's junior, Mr. Gupta, also naturally looks forward to a good reward. What does it matter? Government can very well be charitable with other people's money. Comment is superfluous.

31. In reporting how one Rasik Lal Pal, an ardent *swadeshi* worker of Jhalakati in Barisal, was lately convicted by Babu Kamini Mohan Das Gupta, a local Honorary Magistrate, under section 34 of Act V of 1861, on the testimony of the complainant and three witnesses who were not men of the same village, but had to be brought over from other villages in the neighbourhood, the *Basumati* [Calcutta] of the 29th February calls the judgment a biased and unjust one, which was delivered in order to curry favour with the authorities and which has disgraced the Magistrate's manhood. It is a pity that such men should be allowed to mix freely in Hindu society.

Basumati,
Feb. 29th, 1908.

A case at Jhalakati.

32. Adverting to the way in which, as pointed out lately by Mr. Barnes, Magistrate of Rawalpindi, an Inspector of Police commented on a Magistrate's judgment, the *Basumati* [Calcutta] of the 29th February writes:—

Basumati,
Feb. 29th, 1908.

In India, the dignity of the police is of greater consideration than a proper administration of justice. So Mr. Barnes' remarks are merely a cry in the wilderness. The sequel of it all will be lamentable—it is a pity Government will not understand that.

BASUMATI,
Feb. 29th, 1908.

33. The *Basumati* [Calcutta] of the 29th February cannot disbelieve Sir F. Maclean and believe the *Pioneer* when it denies that the Calcutta High Court is to be partitioned, the more so as the *Pioneer's* denial does not say that a new High Court will not be established at Dacca.

BHARAT MITRA,
Feb. 29th, 1908.

34. Referring to the reprimand administered to the Magistrate of Rajshahi by the Judges of the Calcutta High Court for the former being indecorous in dealing with them in course of his explanation in reference to a certain matter, the *Bharat Mitra* [Calcutta] of the 29th February exclaims:—
And, of course, the Judges cannot be taken to task for so doing, because the Magistrate is not a Police officer, inasmuch as none can reprimand the police now, having regard to the decision which the Judicial and the Executive have lately agreeably arrived at to the effect.

HINDUSTAN,
Feb. 29th, 1908.

35. The *Hindustan* [Calcutta] of the 29th February says, that considering the excessively large number of questions set in the last Mukhtiarship examination, some grace marks should be awarded to the examinees.

HINDUSTAN,
Feb. 29th, 1908.

36. Referring to the Bhola pleader's case, the *Hindustan* [Calcutta] of the 29th February is glad that the Chief Justice has expressed his dissatisfaction with Mr. Cargill who tried to give the case a political aspect. One of the judges of the High Court wished to teach the Hindu pleaders of Bhola a lesson by encouraging Musalman pleaders to go and practise there; and it is very well that the Chief Justice took up the case himself and thus taught the pious Judge a lesson in his turn. But there are very few people who care to listen to words of virtue.

HOWRAH HITAIISHI,
Feb. 29th, 1907.

37. The *Howrah Hitaiishi* [Howrah] of the 29th February takes exception to the refusal by the Judge at Alipore to grant an injunction against Dr. Ashtosh Mukharji forbidding him to re-marry his widowed daughter against the wishes of her mother-in-law, whose petition to be appointed as her guardian had been accepted by the Judge.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

38. The Bhola pleader's case, writes the *Howrah Hitaiishi* [Howrah] of the 29th February, shows how demoralised and intent on suppressing the *swadeshi* movement even the judiciary have become in this country. The lawyer community is advised to follow the example and emulate the moral courage of Babu Nabin Chandra Das.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

39. Referring to the *Sandhya* and *Navasakti* sedition cases, the *Howrah Hitaiishi* [Howrah] of the 29th February says:—
As regards the article in the *Sandhya* for which Manavendra Nath Chatterji has been very severely dealt with by Mr. Kingsford, we have not as yet had any occasion to read it and although the Chief Presidency Magistrate has stigmatised it as highly seditious we are not aware that it has actually caused any disturbance or anything of the kind. However that may be, is it not really the conduct of the Government, instead of newspaper articles, which has given rise to feelings of disaffection and distrust against it in the minds of the people of the country? Is not the manner in which the Governors of Bengal and Eastern Bengal and Assam have explained away the outrages committed by the police in Calcutta and in Mymensingh responsible for the general idea that the latter had the support and the instigation of the former in their misdeeds? Again, if the Governments do not take steps to check police oppression is it any offence on the part of any man to urge the people to stand against the Government in a constitutional way? Whatever Mr. Kingsford or judicial officers like him may say, we shall never desist from advising the people to exert themselves in a constitutional way for defending their interest, honour and country, if Government fails to do its duties in this direction. And the people will be led by instinct to take this step, whether we advise them to do so or not. What is the use then of punishing the man who speaks of disaffection and distrust, instead of removing the causes which have created them in the minds of the people? Mr. Kingsford has not shown in his judgment that the article in question which appeared in the *Sandhya*

exceeded the limits of constitutional agitation and the right of self-defence. This leads us to say that it was not a judicial trial, but "sacrifice" which Mr. Kingsford held in the matter. However that may be, it is undeniable that the trial and the punishment have created greater ferment in the country than the article concerned could, in itself, ever have done. The authorities are not realising this at the present moment, and it may be too late when they do so at last.

Stranger still than Mr. Kingsford's judgment in the *Sandhya* case is his judgment in the *Navasakti* case. It gives evidence of his intellectual perversity and of the performance of a curious judicial farce. It is not an offence, as the highly learned Magistrate has said simply to try to acquire national independence and, if it has been settled that there are constitutional means by which it can actually be acquired how can it be an offence, and under what law, to try to acquire it with as little delay as possible? The English are said to have sympathies with the Indians even in their highest political aspiration, namely, the attainment of political independence; but if in practice they treat every attempt on the part of Indians to acquire it as seditious, then their avowed sympathy cannot but be only another name for enmity.

In conclusion, we have to say, that Mr. Kingsford has, by his judgments in the two cases concerned, created greater disaffection and distrust against the Government in the minds of the people than what the printer and publisher of the *Navasakti* did by printing and publishing the word "*swadesh-tantra*," and, consequently, deserves greater punishment than what has been awarded to the latter.

40. In connexion with the recent magisterial order under section 144 of the Criminal Procedure Code, at Tuticorin, the *Daily Hitavadi* [Calcutta] of the 1st March writes:—

DAILY HITAVADI,
Mar. 1st, 1908.

The situation at Tuticorin. Bengal has been gagged. A beginning has now been made in Madras and soon all the rest of India will share the same fate. And yet Mr. Morley does not see any particular reason for abolishing the Seditious Meetings Act.

41. The *Navasakti* [Calcutta] of the 3rd March has the following:—

NAVASAKTI,
Mar. 3rd, 1908.

The Myers case.

Our readers have not yet of course forgotten the story of the case of the killing of a *shahab* at Sitarampur. We are speaking of the incident in which one Mr. Myers shot a fellow-countryman named Mr. McLeod to death. Our readers will remember that the murderer Myers had been renting a house of Mr. McLeod for a very long time and yet he did not agree to pay a brass farthing on account of rent to the proprietor of the house. Gradually this matter led to an altercation between them one day. As a result Myers with "due deliberation" loaded his gun and fired at Mr. McLeod, and Mr. McLeod as soon as he was shot died. A Jamadar arrested the murderer at once. Two Europeans a Mr. Mackertich and a Miss Sherman, also then appeared on the scene. To them Myers distinctly admitted "I myself committed this murder in a fit of madness. I am sorry for it."

Anyhow the curtain dropped the other day on the farce of the trial of this case in the High Court. Mr. Norton, the Counsel for the accused, by his inventive powers and more by the force of his logic has proved to the *Husur* or wanted to prove, that this murder was wholly the result of a series of accidental causations. As a matter of fact, the accused had no intention at all of shooting Mr. McLeod. But then as he was firing aimlessly, the cartridge on the right was discharged. It was an accident pure and simple. But the jurors did not regard this argument of Mr. Norton's as conclusive. Whether they did or no, in spite of guilt having been proved, Myers has been sentenced to two years' rigorous imprisonment.

We do not ask that Myers be hanged or sentenced to life-long imprisonment for this murder. Rather we express sympathy with the offender for having succeeded in escaping severe punishment in a trial at the High Court. But we have got something to say regarding this farce of a trial. Myers gets only two years' imprisonment after committing what is undoubtedly a murder (if the man killed had been a black man, the severe punishment would probably have been reduced to the level of a fine of 5 or 10 rupees). What would have been done to an Indian in exactly parallel circumstances is what we ought

to think about. It will not be necessary to go far. We shall set all doubts at rest by giving some account of the punishment which was awarded on the very same day that Myers was tried, to a Bengali who had been almost guilty of murder. Just before Mr. Myers' case came up, another case was tried, relating to a murder by an Indian. The trial ended in this man being convicted of murder and sentenced to seven years' rigorous imprisonment.

Reader, will you compare the guilt and punishment of this accused with the guilt and punishment of the murderer Myers above? Hear then the story of the incidents connected with the offence of the last mentioned accused from beginning to end. This man while in a state of intoxication one day suddenly struck at the head of another Hackney—carriagewallah named Rajab Ali with a hatchet. Ali died on the spot as the result of this stroke. The *post-mortem* examination has disclosed that the murderer killed the other man with only a single stroke. But certain persons who were present on the scene of occurrence and saw what happened have declared that the strokes were repeated. All the witnesses both for the prosecution and the defence have said that there was always unbroken cordiality between the murderer and Rajab Ali, the man killed, and that this unforeseen mishap occurred because the murderer was drunk (at the time). In spite of all this evidence in favour of the accused, the Judge awarded him seven years' imprisonment, whereas for Myers it was just 730 days or two years. Herein lies the distinction between the English and the Bengali murderer. Herein lies the sham of (English) justice.

Another case was tried on the same day before the same Judge. Though this affair did not go far, the amount of punishment has proved to be two and-a-half times that of Myers. The facts of this case are—Shekh Abdul and eight others were accused of rioting. Not only have those of them who had really taken part in the rioting been given eight years' imprisonment, but also two of those who were simply present at the scene of occurrence, *lathis* in hand, have each been sentenced to six months' rigorous imprisonment. And yet as regards the sentences on the last mentioned two, the Judge himself has written:—

It is true that you did not openly do anything as the other accused did, taking a leading part in the rioting, but you were present at the scene of occurrence. So it is to be inferred that you also assented to the rioting. So each of you is sentenced to five years' rigorous imprisonment.

More examples are not needed. Reader, judge one by one by comparative methods, of the punishment and offence in the three cases mentioned above and say if you are not really reminded of that song of (Ram Persad) Sen:—
(Mother Tara) I speak of my sorrows.

Are they the sons of Thy father and are we nobodies?

(c)—Jails.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Feb. 27th, 1908.

42. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 27th February points out how the number of prisoners in Eastern Bengal has increased to an unthinkable extent and how, for lack of proper accommodation for them, there have been far too many deaths and escapes amongst their number. The paper also remarks that official statistics show that under-trial prisoners are kept in *hajat* in this province far too long in a way which throws a flood of light on the general administrative methods prevailing there.

(d)—Education.

PALLIVASI,
Feb. 26th, 1908.

43. The haughtiness shown by Mr. Prothero when he went to inspect the Raj school at Kalna, says the *Pallivasi* [Kalna] of the 26th February, shows that he has yet much to learn. Such behaviour befits only an executive officer.

SAJJIVANI,
Feb. 27th, 1908.

44. In reporting how Mr. Stapleton lately wrote to the Secretary of the Kalikumar School at Saterpara, in Mymensingh, asking him to restrain a student of that school, Trailakya Nath Chakravarti, from participating

in political agitation, the *Sanjivani* [Calcutta] of the 27th February writes:—

The Inspector has no right to prevent our boys from attempting to remedy the poverty of their country. And let him know that all his efforts will fail to stop the *swadeshi* agitation.

45. The *Sri Sri Vishnu Priya-O-Ananda Basar Patrika* [Calcutta] of the 27th February writes:—

The Principalship of the Calcutta Sanskrit College.

We hear that the question of who is to be the next Principal of the Sanskrit College is now under the consideration of the authorities. We have said before, and we say it again that in the matter of this selection, the authorities should pay particular regard to the social status of the person selected and to the soundness of the knowledge of the Sanskrit *shastras* he possesses. The Sanskrit College will lose all influence with the Hindu community if a man of inferior social status who is not possessed of sound knowledge of the *shastras* is appointed its Principal. And let Government remember that in such a case, it will be the Government more than the public which will be the loser.

SRI SRI VISHNU
PRIYA O-ANANDA
BASAR PATRIKA.
Feb. 27th, 1908.

46. The visit of inspection, writes the *Basumat* [Calcutta] of the 29th February, which Mr. Stapleton paid to the Bhola

Mr. Stapleton at the Bhola School.

School, is unique in the history of schools in this country. The visit was connected with the conduct of certain students of the institution who had observed mourning on account of the imprisonment of B. C. Pal. Thirty students were examined before Mr. Stapleton on this occasion, and the Musalman Deputy Inspector of Schools, who acted as interpreter on this occasion, translated inaccurately various expressions. A seven-year old lad was subjected to such an examination for over an hour that he fainted. And his examination was resumed when he came to, 20 minutes later. This is brutal conduct indeed. For the people it now remains to continue doing their duty regardless of all oppression.

BASUMATI.
Feb. 28th, 1908.

47. The *Hitavadi* [Calcutta] of the 28th February has the following:—

Allegations against Mr. Stapleton.

After making the Head Pandit of the Bhola High School feel his power, Mr. Stapleton, Inspector of Schools, Dacca Division, has caught hold of two teachers of the Pagaldighi and Sarisabari Middle English Schools. The unpardonable offence they committed was that they joined in the formation of volunteer companies and attended political meetings. Mr. Stapleton has written to the Chairman of the Mymensingh District Board to the effect that either these teachers must resign or the two schools must forfeit their grant-in-aid and the right of competing for scholarships. Again, Mr. Stapleton has asked the Secretary of the High School at Satirpara to see that a certain student of the School cuts off all connection with a political association with which he is, so the Inspector has been informed, connected. Whatever the effect of these orders may be, one thing is clear and that is that in the eyes of the Educational authorities to serve one's country in a heinous crime.

HITAVADI.
Feb. 28th, 1908.

48. The *Nayak* [Calcutta] of the 28th February writes as follows:—

The Bajitpur students' case and the Calcutta University.

You have wept, prayed and supplicated to your heart's content. Are you not still satisfied? Do you still think that you will be able to do good to your country by licking the shoes of the rulers? If you want to be known as men, if you have manliness, then do not acknowledge as leaders those who constantly ask you to fall at the feet of others and beg, but try to stand on your own legs. You must secure your country's progress and do your own work with your unaided efforts. Never dream that outsiders will do you disinterested good. Everybody knows how several mean-minded officials have set themselves to put down the widespread *Swadeshi* agitation and the attempt to boycott foreign goods. Can the *feringhi* sit still while he sees the European merchant in desperate straits owing to the fact that the wealth of India is not flowing in a thousand streams towards Europe? The mean-minded *feringhi* has determined to put an end to such a state of things by force, fraud or stratagem. Just mark what has happened at Bajitpur. A few students destroyed about four seats of *batacha* made of *belati* sugar, and for this offence three tender boys and the Superintendent of the Bajitpur School were

NAYAK,
Feb. 28th, 1908.

punished. The three boys were aged 15, 16, and 17 respectively. The Superintendent and the boys were fined and sent to jail, and one of the boys was refused admission to the University Entrance Examination and his examination fee was refunded by the Registrar with the intimation that the boy will not be permitted to appear at any University examination. This bitterness of the authorities is all due to the boycott of British goods. But it should be remembered that good sometimes comes out of evil.

BANGAVASI,
Feb. 29th, 1908.

49. The *Bangavasi* [Calcutta] of the 29th February writes:—

Principalship of the Sanskrit College. Mahamahopadhyaya Pundit Haraprasad Sastri is going to retire and Rai Rajendra Chandra Sastri Bahadur is considered by everybody to be by far the fittest person to succeed him. Indeed the Rai Bahadur possesses all the qualifications which should be possessed by the Principal of the Sanskrit College; and it was only because the Mahamahopadhyaya was his senior in service that he got the post before him. Now, however, the Rai Bahadur has every claim to the appointment. He is as learned as he is pious, and to satisfy his claim would be to maintain virtue. Would the authorities fail in this?

BASUMATI,
Feb. 29th, 1908.

50. In discussing the honorary degrees which the Calcutta University

The University jubilee degrees. intends conferring in connection with the celebration of its jubilee, the *Basumati* [Calcutta] of the 29th February writes that it cannot understand what Sir Andrew Fraser has got to do with literature. His Honour already enjoys the title of *Nyayasindhu* from the Pandits of Navadwip, and now Dr. Ashutosh Saraswati, the Aurangzeb of the Calcutta University gets him a Doctor's degree in Literature. One cannot say if there is any other instance on earth of a man getting a Doctor's degree in Literature from a University for having collected subscriptions for it. Why should Ashu Babu forget the many Magistrates and officers of inferior rank who also collect subscriptions for public purposes? Glory be to those men who supported this proposal in the senate and yet did not commit suicide in very shame.

Continuing, the paper suggests the following gentlemen, who in its opinion, should also have been granted honorary degrees on the present occasion:—Mr. Justice Mitra and Sir Chandra Madhav Ghosh as Honorary L.L.D.; Dr. Suresh Chandra Sarvadhikari as an Honorary M.D. Pandits Rakhaldas Nyaratna, Chandra Kanta Tarkalankar and Babu Ewijendra Nath Tagore as Ph. D. Babus Surendra Nath Banerji and Narendra Nath Sen, the former having spent a lifetime in spreading high education amongst his countrymen should get some honorary degree. Babus Chandra Nath Bose, Rabindra Nath Tagore, or Nabin Chandra Sen, men who have devoted their lives to the improvement of Bengali literature should receive some recognition, the more so that the present Vice-Chancellor is a Vice-President of the Buniya Sahitya Parishad and has successfully striven to give Bengali a place in the University curriculum. Ashu Babu uses the encouragement of Bengali letters as a plea for getting the University to support a good many flatterers of his. Chandra Babu, to the misfortune of the University, has no friends in that body, or he would not on one occasion have been appointed to examine the answer papers in Bengali in the Entrance examination. In concluding, the paper hopes that there is still time to rectify this non-recognition of Bengali literature in this distribution of degrees.

DAILY HITAVADI,
Feb. 29th, 1908.

51. The *Daily Hitavadi* [Calcutta] of the 29th February draws attention

The Muktearship Examination. to question 7 carrying ten marks in the morning paper at the last Muktearship examination, which was selected from a portion not included in the prescribed course and recommends that the Board of Examiners should see that the examinees are not made to suffer for this.

HINDUSTHAN,
Feb. 29th, 1908.

52. The *Hindusthan* [Calcutta] of the 29th February is glad that His

Bombay students and politics. Excellency the Governor of Bombay has not sanctioned the severe measures which the Director of Public Instruction of that Province proposed to have recourse to in order to discourage students from taking part in political agitation. It is for the parents to keep their boys in control, and no one except them can guide boys in the proper path. Harsh measures would only have made the students more disobedient. While submitting that the students should not be kept

aloof from politics, the paper condemns the want of discipline shown by some of them.

53. The *Howrah Hitaishi* [Howrah] of the 29th February sarcastically refers to the conferring to the degree of Doctor in Literature on Sir Andrew Fraser at the proposal of Dr. Ashutosh Mukherji and of the degree of D.Sc., on Dr. Ashutosh Mukherji at the proposal of Sir Andrew Fraser as an exchange of titles. Sir Andrew, the man of endless merits, and whom the Pundits of Navadwip have given the title of *Nyayasindhu*, has become a Doctor of Literature!

HOWRAH HITAIISHI,
Feb. 29th, 1908.

54. The *Sonar Bharat* [Howrah] of the 29th February has the following:—

SONAR BHARAT,
Feb. 29th, 1908.

Mr. Stapleton, Inspector of Schools, Dacca.

To hear of the *budmashee* of Stapleton, the Inspector of Schools of Dacca makes (even) one's flesh and bones burn. It is to inspect the schools that the food in the jaws of the poverty-stricken starving people of the country is snatched away and these Inspectors appointed. But we see that this son of a barren mother without turning his eyes in that direction is only going about hunting down *swadeshi*. We thought the authorities would ere long teach this man an adequate lesson. For that reason we did not hitherto say anything regarding this man. But we see that this man's cleverness is daily increasing. Do the authorities then now regard hunting down *swadeshi* as the proper duty of Inspectors of Schools? Are Inspectors of Schools henceforward to be regarded as assistants of the Detective Police? Our readers may have before this heard how this son of a barren mother has come to torment students and teachers of schools. To-day we are going to open and show another page of the book of his character. Sometime ago, this man wrote a letter in this sense to the Secretary of the Kali Kumar High School at Shatirpara:— "Sir, A boy named Trailakya Nath Chakravarti an inhabitant of the village of Kapasatiya in the district of Mymensingh is studying at the Kali Kumar High School. I am informed that he has established an association of a kind which has created a great terror in the minds of the people of the locality. With the assent of the Director of Public Instruction of Eastern Bengal and Assam, I make it known to you that you will have to give clear evidence to me that this boy has cut off connexion with this Association. Furthermore Trailakya Nath will have to give a written promise on a piece of paper that he will never again do any such thing. Should not Stapleton Bahadur have written what association it was that Trailakya Nath had established, and why it had created alarm in the minds of the people of this country? Stapleton has for a long time been after all schools. Will the effects of it be good?"

(c)—Local Self-Government and Municipal Administration.

55. The *Manbhum* (Purulia) of the 18th February draws attention to an outbreak of cholera at Purulia town and calls for the timely adoption of precautionary measures both by the Deputy Commissioner and the Municipality.

MANBHUM,
Feb. 18th, 1908.

56. The *Pallivasi* [Kulna] of the 26th February writes:—

PALLIVASI,
Feb. 26th, 1908.

The Mission Hospital at Kulna. We protest against the grant of twenty thousand rupees made by the Lieutenant-Governor of Bengal to the Mission Hospital at Kulna, which His Honour knew to be a charitable institution. We now understand that medical aid is not given here free any more, and that the number of patients has also fallen off. The attention of the authorities is invited to the matter.

57. Referring to the annoyance caused to the people living at Bhowanipore (in Calcutta) on account of the stretch coming out of a tank which is being filled up with refuse, the *Bangavasi* [Calcutta] of the 29th February says that the Calcutta Municipality would not have done so if the place were inhabited by Europeans. It is the public money which the Municipality wastes over many useless schemes, and it is but proper that part of that money should be spent in fitting up the above named tank with earth and rubbish.

BANGAVASI,
Feb. 29, 1908.

BANGAVASI,
Feb. 29th, 1908.

58. The *Bangavasi* [Calcutta] of the 29th February complains of the indifference of the Municipality about the roads of Calcutta, which are covered with dust in dry weather and with mud after a shower or two. Other Municipalities are taking steps to prevent this nuisance; but the Calcutta Municipality rests satisfied only with raising the taxes.

BANGAVASI,
Feb. 29th, 1908.

59. Referring to the exorbitant assessment of house-taxes in Ward No. 6 of the Calcutta Corporation, the *Bangavasi* [Calcutta] of the 29th February says, that the Municipality has been employing divers means to make it impossible for the natives to live in Calcutta. Perhaps they want the natives to live in a separate quarter of the city as the Transvaal Indians have to do.

BANGAVASI,
Feb. 29th, 1908.

60. A correspondent to the *Bangavasi* [Calcutta] of the 29th February asks the authorities to construct a road connecting the Burdwan-Katwa Road with Barbeloon (in Burdwan) which, besides supplying poor labourers with work during the present time of scarcity, will remove a long-felt want.

HINDUSTHAN,
Feb. 29th, 1908.

61. The *Hindusthan* [Calcutta] of the 29th February complains of the ungentlemanly behaviour of many employes of Calcutta Tramways. Conductors and Motor-men seldom stop the cars if asked by an Indian passenger to do so, though the case is quite a different one if a European is concerned. In their dealings with Indian passengers, as for instance, in dealing out tickets or giving change, Conductors are often very rude; and Ticket-Inspectors also are in no way behind-hand in this. If a passenger threatens to report against them, they only laugh at him and say, that so long as no European says anything against them, they have nothing to fear. The paper refers to a recent case in which two young Bengalis, one of whom was the son of the Principal of the Sanskrit College, were insulted by a Mussalman Ticket-Inspector. The case was dragged up to Court, and the Magistrate disbelieved the tramway-officer and acquitted the youths. The paper says, that Ticket-Inspector No. 45 is very dutiful and courteous, and should be rewarded with promotion.

NADIA,
Feb. 29th, 1908.

62. The *Nadia* [Krishnagar] of the 29th February writes that the condition of the roads in the villages of Gurni, Radhanagar, Nunapara, Hazariber etc., in ward No. 5 of the Krishnagar Municipality is extremely bad. It is suggested that the Chairman should first see with his own eyes the state of things at Hazariber and then take necessary steps for removing the inconvenience of the villagers.

JAGARAN
Mar. 1st, 1908.

63. The *Jagaran* [Bagerhat] of the 1st March is sorry that no improvement has as yet been made in the supply of drinking water at Bagerhat, although the paper drew the attention of the authorities to the matter some time ago. A fair is now going on at Bagerhat and it is of vital importance that attention should be paid to the water-supply of the place, especially at the time of a change of seasons like the present.

DAILY HITAVADI,
Mar. 2nd, 1908.

64. Reporting the false cases brought against Bipin Chandra Bairagi of Budge (—) Budge by the overseer of the local Municipality, the *Daily Hitavadi* [Calcutta] of the 2nd March says that it is only because the Honorary Magistrate, who tried the case, and the Chairman of the Municipality made a personal enquiry into the matter that the poor fellow obtained justice.

BARUMATI,
Feb. 29th, 1908.

(f)—Questions affecting the land.

65. The *Barumati* [Calcutta] of the 29th February echoes a hope expressed by the *Nihar* of Contai that, in view of the fact that the outturn of crops has been only a four-anna one this season in the Ramnagar thana and adjacent villages, the Tashildars will not press for a prompt and full payment of the rents as they are now doing.

(g)—Railways and Communications, including Canals and Irrigation.

66. The *Sammilani* [Serampore] of the 22nd February complains that passengers at the Serampore Railway Station find it difficult to purchase tickets and are in consequence

SAMMILANI,
Feb. 22nd, 1908.

A Railway complaint.
front to grant in convenience. Moreover one of the booking clerks is said to have recently abused a passenger in offensive terms. The attention of the authorities is drawn to the matter.

67. The *Bangavasi* [Calcutta] of the 29th February suggests that the East Indian Railway Company should make arrangements for passengers to communicate with the guard in running trains, now that theft, robbery and murder are so very rife.

BANGAVASI,
Feb. 29th, 1908.

Suggestions to the East Indian Railway Company.

(h)—General.

68. The refusal of permission to press correspondents to accompany the Zakka Khel expedition is interpreted by the *Burdwan Sanjivani* [Burdwan] of the 25th February to imply that the affair was not a very easy one.

BURDWAN SANJIVANI,
Feb. 25th, 1908.

69. The following is a full translation of an article in the *Sanjivani* [Calcutta] of the 27th February entitled: "The Ruler of Eastern Bengal:"—

SANJIVANI,
Feb. 27th, 1908.

Sir H. Risley as Acting Lieutenant-Governor of Eastern Bengal and Assam.

If it be not the purpose of Government to bring on (literally, establish) a complete anarchy in East Bengal, then Sir Herbert Risley should never be appointed to the office of ruler of that Province.

Sir Bampfylde was (a man) blinded by pride and arrogance. He imagined that as he had brought Nawab Salimullah under his thumb, there would be no difficulty in crushing down the Hindus. But at the conflict (literally, friction) with the inoffensive Hindus, the flame of discontent was kindled in East Bengal and that flame has gradually spread all over India. After the disappearance of Sir Bampfylde (from the scene), Government seated Mr. Hare on the throne of East Bengal. Want of manliness is fully displayed in his character. He is a puppet in the hands of the Secretaries and Civilians. So during his regime Magisterial and Police oppressions have reached their height. It has come to be a firm belief with the people of East Bengal that the day of Government based on the law no longer exists there.

Owing to ill-health, Sir Lancelot Hare is leaving India. It will soon be known whether he is going for good. It is rumoured that Sir Herbert Risley will be seated in his post. If the rumour is true, we enter a strong protest against it.

People do not regard Sir Herbert as a sincere man, nor is his nature a very well-governed one. That he is very learned, and very intelligent, every one will admit; but people are frightened by his cunning. He it was who was Lord Curzon's principal supporter in the work of partitioning Bengal. So he is very unpopular. Is such a man fit for the office of ruler of East Bengal?

Anarchy has been brought on (literally, established in) Eastern Bengal through Sir Bampfylde's arrogance and Sir Lancelot Hare's worthlessness. If the Government of India, imagining that Sir Herbert Risley's cunning will establish peace there, sends Sir Herbert to Eastern Bengal, we prophesy that Government will soon realise its own mistake.

70. Referring to Mr. Morley's refusal to grant any compensation to the Rawalpindi pleaders, Lala Hansraj and others, the *Sanjivani* [Calcutta] of the 27th February writes:—

SANJIVANI,
Feb. 27th, 1908.

Mr. Morley and the Rawalpindi pleaders.

Mr. Morley's reply is highly irritating.

71. Referring to the circumstances attending Mr. Clarke's departure from Mymensingh, the *Sanjivani* [Calcutta] of the 27th February writes:—

SANJIVANI,
Feb. 27th, 1908.

Mr. Clarke's departure from Mymensingh.

A District Magistrate has now to leave his station, escorted by the police and without the knowledge of the public. What a change of times!

SANJIVANI,
Feb. 27th, 1908.

72. The *Sanjivani* [Calcutta] of the 27th February has no doubt that if Government makes the proposed experimental separation of the judicial and executive functions in selected districts in the two Bengals at an early date and in an honest spirit, the effect will be beneficial both to the public and to itself—it will save the people from oppression and itself from disgrace.

SANJIVANI,
Feb. 27th, 1908.

73. The *Sanjivani* [Calcutta] of the 27th February protests against the proposed partition of Mymensingh on the grounds:—

(1) That the people will have to pay for the up-keep of two sets of officers instead of one.

(2) That the sorrows of the people are aggravated the more the officials, specially the police, increase numerically.

**SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,**
Feb. 27th, 1908.

74. In referring to the secrecy and police precautions which are reported to have attended the recent departure of Mr. Clarke from Mymensingh, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 27th February writes:—

Mr. Clarke, if he had not been oppressive and heartless, might have made his rule one of ideal happiness, so large are the powers which District Magistrates like him possess. And yet, unfortunately, the brutal elements of his character so obtained the mastery over him, that in fear of his life, he had to flee from his station in secret.

**SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,**
Feb. 27th, 1908.

75. In referring to the appointment of Mr. R. Garlick to act as Magistrate of Mymensingh in the room of Mr. L. O. Clarke, the *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 27th February remarks:—

The preceptor is replaced by the pupil, Mr. Garlick, who may be compared to Mr. Clarke's eyes, remains after Mr. Clarke to see that the unrest does not abate.

**SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,**
Feb. 27th, 1908.

76. The *Sri Sri Vishnu Priya-O-Ananda Basar Patrika* [Calcutta] of the 27th February after enquiring why Eastern Bengal and Assam should have been amongst the Provinces particularly selected for an experimental separation of the judicial and executive functions, goes on to remark that not much good is to be looked for from such a separation until certain defects which underlie the whole fabric of British policy in India are removed.

**SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,**
Feb. 27th, 1908.

77. Referring to the statement that Sir Herbert Risley is to act for Sir Lancelot Hare when the latter goes away on leave the *Sri Sri Vishnu Priya-O-Ananda Basar Patrika* [Calcutta] of the 27th February writes:—

There is no doubt that Sir H. Risley is gifted with knowledge and varied talents such as have been denied to Sir L. Hare. But it is a question if the Government of India will be able to spare Sir H. Risley's services. It is not yet known if Sir L. Hare goes away on leave of his own choice or under compulsion. The Government of India probably realises that a statesman of exceptional talents should now be at the helm of affairs in East Bengal. Mr. Morley may not desire now to keep Sir L. Hare on in Eastern Bengal, for Sir L. Hare is unequal to the burden of his present office and is as incompetent as Sir J. B. Fuller. Anyhow it has been decided that Sir L. Hare must go; in that event Sir H. Risley is the one Civilian now available for his office. Sir Herbert Risley in his new charge will seek to attract the attention of the people there in various necessary directions. He will make many new moves and not sit idle like Sir L. Hare. Neither will he imitate Sir J. B. Fuller's *jungle* ways. He will try to take new measures about education, industries and science in his province and that will, of course, do some good.

BURDWAN SANJIVANI,
Feb. 28th 1908.

78. The *Burdwan Sanjivani* [Burdwan] of the 28th February strongly protests against the location of the new Mangalpara Post Office near Burdwan town at Nawabdastkaem village instead of at the village of the same name. It is urged that Mangalpara is a very well populated village which Nawabdastkaem is not by any

means; that the selection of Nawabduatkaem is due to secret personal influence and not to considerations of public weal; and that the location of this post office at Mangalpara at the junction of the Mahajantuli and Tailamarhi roads will bring in a larger revenue to Government than now.

79. Referring to Mr. Morley's refusal to award compensation to the Rawalpindi pleaders, who were detained in prison for a long time while under trial, and were at last acquitted, the *Daily Hitavadi* [Calcutta] of the 28th February says that this refusal is indeed in keeping with Mr. Morley's hypocritical nature.

80. Referring to the statement that there is no truth in the rumour that Mr. Jack of Barisal will succeed Mr. Clarke as District Magistrate of Mymensingh, and that Mr. Blackwood will go to Mymensingh as District Magistrate in April next, the *Hitavadi* [Calcutta] of the 28th February says that though this arrangement may afford some sort of consolation to the people of Mymensingh, yet, whatever may have been the antecedents of an official, no hope of improvement can be entertained before he has been tested by actual experience. For it must be remembered, that Eastern Bengal has come to be the funeral pyre of Ravana, which, according to popular belief, burns always.

81. Referring to the report published in the *Empire* that Sir Herbert Risley will succeed Sir Lancelot Hare as Lieutenant-Governor of Eastern Bengal and Assam when the latter goes on leave shortly, the *Hitavadi* [Calcutta] of the 28th February says that Sir Herbert is already too well known to require any introduction. It seems as if Fortune will never smile upon Eastern Bengal.

82. If, as the *Pioneer* says, writes the *Hitavadi* [Calcutta] of the 28th February, there is no foundation for the statement made by the Chief Justice that the Calcutta High Court is going to be partitioned, why does not the Government come forward to contradict the statement? How can it be believed that one in the position of the Chief Justice should cause anxiety and alarm by circulating a baseless rumour? The public will not put any reliance upon the statement of such news papers as the *Pioneer* or the *Englishman*.

83. The *Hitavadi* [Calcutta] of the 28th February regrets that no special attempts were made to arrest Khalil, the principal actor in what is known as the Etawa Conspiracy, which has at last come before a court of justice for the trial of those who took part in it. The man was allowed to abscond and then the authorities issued a formal warrant. The fact that Khalil has not yet been arrested shows that no serious attempt was at all made to arrest him. Again, how strange it is that the case against him is being heard in his absence! The inevitable conclusion which the public will draw from such conduct of the authorities must be that this show of justice which is being enacted is intended simply to deceive them. Will such an impression on the mind of the public enhance the prestige of Government?

84. It is not to be supposed, writes the *Hitavadi* [Calcutta] of the 28th February, that except those who are in receipt of Government relief, there are no other people suffering from the pangs of starvation in the United Provinces. People in this country are averse to going to a distant place for earning their livelihood. Government has not opened relief works in every village. At each relief centre only those who reside in neighbouring villages attend. But the people living in places distant from relief centres are dying of starvation. Are these, then, to go without any relief?

85. The *Hitavadi* [Calcutta] of the 28th February writes:—
Sir Andrew Fraser granted an increment to Mr. Kingsford's salary after the latter had decided only two sedition cases. How is it then that His Honour, who is so full of the milk of human kindness, does not show any further favour to Mr. Kingsford who has sent so many persons to jail for sedition since then?

DAILY HITAVADI,
Feb. 28th, 1908.

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HITAVADI,
Feb. 28th, 1908.

MIHIR-O-SUDHAKAR.
Feb. 28th, 1908.

86. The *Mihir-o-Sudhakar* [Calcutta] of the 28th February says:—

New Value-payable Post forms.

The new Value-payable Post forms are causing very great annoyance to tradesmen and to the public in general. Postal officers have now a larger amount of work imposed on them, and hence they are doing it most perfunctorily. Their handwriting is in many cases quite illegible, and senders of Value-payable articles have now to put up with no end of inconvenience for this. It is, therefore, earnestly hoped that the old style of forms will be reverted to.

MIHIR-O-SUDHAKAR.
Feb. 28th, 1908.

87. The *Mihir-o-Sudhakar* [Calcutta] of the 28th February is sorry that

Want of female waiting rooms and lavatories in Sub-Registry offices.

Sub-Registry offices are not provided with waiting-rooms and lavatories for the use of *purdah* ladies, who have to put up with very great inconvenience when they have occasion to go to these places on business.

NAYAK.
Feb. 28th, 1908.

88. Referring to Babu Rashvehari Mandal's case the *Nayak* [Calcutta] of the 28th February writes:—

Babu Rashvehari Mandal's case.

Babu Rashvehari Mandal's offence is that he has the good of his country at heart and has not sold his heart and soul to please the officials. For this offence he has been put to endless troubles and harassments. He refused to part with a piece of land which the Subdivisional Magistrate of Madhepura wanted from him for the Shirres Libray and his evil days dated from that time. The writer adds details of the cases against Babu Rashvehari and concludes as follows:—

We do not know what is in store for Rashvehari Babu. But can anybody tell us why the Lieutenant-Governor did not think it proper to restrain the officials even on receipt of that gentleman's petition? Yet it is these rulers who boast of good administration, and presume to teach others the principles of good administration! His Honour ought to know that even a single sigh, or a single drop of tear of the innocent people may make the Himalayas totter to their fall, dry up the ocean and convert Eden into a dismal desert. Those who wield the rod of authority only to abuse it will find that they will not find a resting place even in hell.

NAYAK.
Feb. 28th, 1908.

89. Referring to the rumour that Sir Herbert Risley will succeed to the

Sir Lancelot Hare's Successor.

Lieutenant-Governorship of Eastern Bengal and Assam when Sir Lancelot Hare goes on leave, the

Nayak [Calcutta] of the 28th February observes:—

At last Sir Herbert Risley's labours are going to be rewarded. It is all the same to us whether Hare remains or Risley comes. Considering the abnormal increase of mean-minded rulers now-a-days, it would be no exaggeration to say that if one is an abomination the other is no better.

SAMAY.
Feb. 28th, 1908.

90. We strongly protest, writes the *Samay* [Calcutta] of the 28th February, against the campaign of persecution which is being conducted by the Government

Press prosecutions.

against the native press with the ostensible object of repressing sedition, but with the real intention of destroying the new spirit which has arisen in the country.

SAMAY.
Feb. 28th, 1908.

91. The *Samay* [Calcutta] of the 28th February asks if the end of Sir

Sir D. Ibbetson's death.

Denzil Ibbetson's life will close the course of unhappy events which was begun in the Punjab during his regime and which sent Lala Lajpat Rai and Ajit Sing to deportation without trial.

SAMAY.
Feb. 28th, 1908.

92. In a mass meeting, writes the *Samay* [Calcutta] of the 28th February,

The proposed partition of Mymensingh. A protest meeting.

which was held in the Mymensing Town Hall on the 23rd instant to protest against the proposed partition of the Mymensingh district, it was unanimously decided not to send any petition to the Government in the matter, because the agitation against the partition of Bengal has proved the futility of such petitions. Will not Government make a careful survey of the change of public feeling in political matters?

SANDHYA.
Feb. 28th, 1908.

Protest meeting against the proposed partition of Mymensingh.

93. The *Sandhya* [Calcutta] of the 28th February welcomes the decision of the public meeting held at the Mymensingh Town Hall to protest against the proposed partition of Mymensingh, which was to the effect that

no memorial should be sent to Government, and condemns the resolution of the Bar Association meeting proposing to send up such a memorial.

94. The *Soltan* [Calcutta] of the 28th February says that complaints are frequently received against the Post-master of Madarganj in the Mymensingh district. He

SOLTAN,
Feb. 28th, 1908.

A postal complaint. is negligent of his duties and very irregular in the work of distributing letters, etc., and he causes copies of Musalman newspapers, like the *Soltan* to be returned when sent by the Value-payable post. The matter has been brought to the notice of the Post-master General of Eastern Bengal and Assam, but as yet to no effect. Before Postal Inspectors go to inquire into complaints they generally write to complainants requesting them to be present at the enquiry, but these letters are not infrequently suppressed by the distributing Post-office. Inspectors should therefore call the complainants after arriving at the Post-office complained against.

BANGAVASI,
Feb. 29th, 1908.

95. The *Bangavasi* [Calcutta] of the 29th February agrees with Messrs. Keir Hardie and Nevinson, Dr. Rutherford and the writer of a series of articles in the *Daily News* (London) that the causes of the present discontents are the defective system of administration of justice and the high-handedness of the police.

96. The new rules introduced into the Value-payable Post System, writes the *Bangavasi* [Calcutta] of the 29th February, have set up quite a confusion in the country. And now the Postal authorities have devised another

BANGAVASI,
Feb. 29th, 1908.

New rules introduced in to the Value-payable Post System and the Savings Bank. plan of *zulum*. Henceforth if a male person demands payment of any money belonging to a female depositor in the Savings Bank, he will have to produce a certificate proving that the depositor is alive and is in her right senses. The Postal authorities know that the people have no other means but them, and so they can oppress the people with impunity.

97. The *Basumati* [Calcutta] of the 29th February writes:—

BASUMATI,
Feb. 29th, 1908.

The late Sir Denzil Ibbetson. We are grieved to hear of the death of Sir Denzil Ibbetson. Indians cannot, of course, forget, even at this moment of his death, that he could not show any sympathy for them. But his adherence to duty was incomparable, and is exemplary. Although dying of a terrible disease, he did not desert his post and leave the Punjab while the unrest was rife. About his policy, opinions may differ; but none can refuse him his meed of praise for his unbroken adherence to duty. Who will deny that he has sacrificed himself at the altar of the interests of his fellow countrymen?

98. The *Basumati* [Calcutta] of the 29th February writes:—

BASUMATI,
Feb. 29th, 1908.

Mr. Morley's health. Anxiety about India has broken down Mr. Morley's health. Why should not a meeting be held at College Square to express sympathy with him? This is an excellent opportunity for showing attachment to him.

99. The *Basumati* [Calcutta] of the 29th February in adverting to the statement that Sir Herbert Risley will act for Sir Lancelot Hare when the latter goes on leave soon, writes that the history of the last year proves that the impress of Lord Curzon still remains on the

BASUMATI,
Feb. 29th, 1908.

Sir Herbert Risley as Acting Lieutenant-Governor of Eastern Bengal and Assam. policy of the Government of India. And it is undeniable that Sir Herbert Risley is an adherent of Lord Curzon's policy. The repressive educational circular associated with his name will keep his memory alive in India for ever. As ample grounds exist for holding Sir Herbert Risley to be friendly to a policy of coercion, his ascent to the Dacca *masnad* implies that the outlook in Eastern Bengal is gloomy indeed. The relations between the rulers and the ruled in India are gradually becoming more and more strained. And not a ray of hope illumines the future as far as can be seen at present. The Indians can only continue patiently adhering to the *Matrimantra* (the creed of the Mother).

100. Noting that India had to incur a greater expense in 1906-07 than in 1904-05, in payment of the salary of the Viceroy and answering various other demands relating to his boarding and tour, etc., and that it has just in the same way to meet a heavy expense

SWARNAT MITRA,
Feb. 29th, 1908.

The expenses incurred by the state on account of the Viceroy and high Executive Officers.

in connection with the outfit of high Executive Officers, the *Bharat Mitra* [Calcutta] of the 29th February exclaims:—And what other place should the famine make its perpetual abode than India!

The paper adds that a certain Lieutenant-Governor recently went on tour in connection with famine and a zemindar had to spend five thousand rupees in entertaining him at a banquet.

BHARAT MITRA.
Feb. 29th, 1908.

101. It is really curious, says the *Bharat Mitra* [Calcutta] of the 29th February to hear of Mr. Morley replying to Mr. Swift Maclean in answer to a question in Parliament that he saw no reason to recompense Lala

Mr. Morley and Lala Hans Raj and others.

Hans Raj and others of the Rawalpindi riot case, notwithstanding the fact that these gentlemen had to rot in jail for five months, without any rhyme or reason.

BHARAT MITRA.
Feb. 29th, 1908.

102. The *Bharat Mitra* [Calcutta] of the 29th February writes:—

Mr. Morley and the Indian people the appointment of the two Indians as members of the Council of State.

Mr. Morley seems to be astonished that the Indian people did not express their gratefulness to him in connection with the appointment of two of their number as members of his Council. Now, of the two Indians who have been admitted in the Council, one is Mr. K. G. Gupta who on the occasion of his departure from India, recently, declared that he would first of all make it a point to prove himself a loyal servant of Government and then take to serving his countrymen. So, Mr. Morley would be able to understand the reason why he did not receive thanks from the Indians in this connection. Inasmuch as so long as the British Government and its Indian subjects will be looked upon as two distinct bodies, Mr. Morley will have to raise the hands of the Indians, in token of respects to him, with the muzzle of the rifle.

BHARAT MITRA.
Feb. 29th, 1908.

103. Since its inauguration, the East Bengal and Assam Government

The East Bengal and Assam Government.

writes the *Bharat Mitra* [Calcutta] of the 29th February, has made it its principal business to maltreat the *swadeshi* propagandists and those who

have been protesting against the partition of Bengal. The public schools and its inmates it has fixed upon as its principal objects of attack. It has been aiming at the subversion of the *swadeshi* agitation by issuing various circulars for the working of the educational institutions in the province, as a result of which many of the students have been expelled from schools, many teachers dismissed from their services and many of the recognized schools disaffiliated. Not only this, many other persons also have been dragged to the Police Court on various pretexts. The Executive, the Judicial and the Educational officers have all been devoting their time solely to this business, as if they have no other work to attend to. In a single Bazitpur case, which came into existence only on some one having destroyed four and-a-half seers of sweetmeats (*batasa*) made of foreign sugar, two of the school boys, aged 16 and 17 years respectively, were punished with two month's rigorous imprisonment and a fine of Rs. 25 each and one of 15 years with a month's hard labour and a fine of Rs. 50, and their teacher imprisoned for three months and fined Rs. 100. But this, however, did not satisfy the local Director of Public Instruction, as he is consulting for subjecting the youths to a further punishment, and has accordingly ordered to refund the examination fee paid by one of them who was going in for the University Entrance Examination, declaring him to be ineligible for admission in any public examination. Now, how dreadful would be the condition of the people in the country where the executive are so cruel, would be known to the people themselves!

HOWRAH HITTAISHI.
Feb. 29th, 1908.

104. Referring to the rumour that Government intends to give a trial

Separation of judicial and executive functions.

to the proposed separation of judicial and executive functions in some selected districts in Bengal and Eastern Bengal and Assam, the *Howrah Hitaishi*

[Howrah] of the 29th February says that the news, though hopeful, will carry hopes to no body, so long as the proposed step is not actually taken.

HOWRAH HITTAISHI.
Feb. 29th, 1908.

105. Referring to the rumour that Sir H. Risley will officiate as Lieu-

The rumour of Sir H. Risley's officiating as Lieutenant-Governor of the new province.

tenant-Governor of Eastern Bengal and Assam during the absence of Sir L. Hare on leave, the *Howrah Hitaishi* [Howrah] of the 29th February asks if it is owing to Sir Lancelot's efforts to

suppress the *Swadeshi* and persecute students having failed, that Sir Herbert, the highest apostle of repression in this country, is going to take his place. During Sir Herbert's *regime* people will at every moment expect a new circular. The past three years' experience, however, shows that the policy of repression will never become successful in whatever hands its working may be placed.

106. The *Howrah Hitaishi* [Howrah] of the 29th February says that unless the drain which is being caused by the Zakka Khel War is stopped early, famine-stricken

The Zakka Khel War.

India is doomed. But there is little possibility of that being done. India's only hope now lies in God.

107. Referring to the *Pioneer's* assurance that the Government has at present no intention to partition the Calcutta High Court, the *Howrah Hitaishi* [Howrah] of the 29th February says that the Indians will no longer be deceived

The rumoured partition of the Calcutta High Court.

by such assurances, which experience has proved to be fraught with danger for the future. So long as the partition of Bengal will remain unannulled, the danger of a partition of the Calcutta High Court will never completely pass off. The agitation against the former partition must be kept up with full vigour, and when this will be successful all fears of the latter will naturally cease.

108. In referring to the circumstances of secrecy which are said to have attended the recent departure of Mr. Clarke from Mymensingh, the *Sonar Bharat* [Howrah] of the 29th February writes:—

Mr. Clarke, ex-Magistrate of Mymensingh.

We do not know whether we are to laugh or not at this escape of Mr. Clarke. Is not Mr. Clarke an Englishman? How is it then that he should be so very afraid of the Bengalis? Mr. Clarke was afraid lest Mr. Allen's fate should overtake him. But did he not, after securing a farewell entertainment from four Hindu zamindars, get it reported in the *Englishman* that the Mymensingh people liked him? If they did like him, whence comes this fear of them? Why all this secrecy? Christian as he was, why then, did he resort to this lying and trickery and escape? His cowardice on this occasion is proof that he unjustifiably committed *zulum* on the Mymensingh people. He would not have exhibited this cowardice if he had not been a heinous sinner. Even Bengali boys are now twitting him on account of this cowardice of his. He will be ridiculed by Bengali boys wherever he now goes. And has he even thought of what those officers who escorted him in his flight are now saying of him? To think of an Englishman fleeing in baseless fear of the Bengali,—ho! ho!! ho!!!

109. Adverting to the recent debate on the Indian frontier question initiated in the House of Lords by Lord Curzon, the *Daily Hitavadi* [Calcutta] of the 1st March writes that while it is glad to hear that efforts are in progress to bring about a settlement of the Frontier difficulty, it can make bold to say that the frontier warfare will not cease, until the hidden purpose for which the English are making the Frontier hills echo to the booming of cannon has been accomplished.

The Indian Frontier question.

110. *Daily Hitavadi* [Calcutta] of the 1st March gives a detailed account of the situation which has arisen in connexion with the strike of the Telegraph peons in Calcutta, including the grievances of the peons who have struck work.

The strike of the Telegraph peons.

111. The *Hitavarta* [Calcutta] of the 1st March hesitates to believe that Government is going to separate the executive and the judicial functions in certain selected districts of Bengal, inasmuch as if this had been in purpose of Government, why would Sir Andrew Fraser have deprived the High Court of its judicial independence, and why it would have been considered reasonable to introduce the measure tentatively only in Bengal which forms the hotbed of discontent, to the exclusion of all other places in India.

The separation of the judicial and the executive functions.

112. On the 1st February last Mr. Morley, says the *Hitavarta* [Calcutta] of the 1st March declared in Parliament that the frontier expedition on the *Zakka Khels* was undertaken, because of the latter having committed depredation and murder successively eleven times in the frontier provinces. But not long ago the police

The Frontier Expedition.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

SONAR BHARAT,
Feb. 29th, 1908.

DAILY HITAVADI,
Mar. 1st, 1908.

DAILY HITAVADI,
March 1st, 1908.

HITAVARTA,
Mar. 1st, 1908.

HITAVARTA,
Mar. 1st, 1908.

committed dacoity in broad daylight in Calcutta. Also was dacoity committed at Mymensingh and a serious disturbance took place at Jamalpur. Besides the chastity of many of the Indian ladies was outraged and the image of the Hindu goddess Devi mutilated. Yet it was not considered necessary to make any expedition. The English entered upon the frontier expedition, because the *Zakka Khels* are an independent tribe and their independence is an eyesore to them. As for the thieves, marauders and *hooligans*, these are found among all the different races inhabiting the word and largely among the people of Europe. But no one dare make any attack upon them. The *Zakka Khels* are Muhammadans and a dark complexioned race, and this is what tells. Again, if the suppression of dacoity was the sole object to be achieved in entering upon the frontier expedition, why are they going to accomplish it at the expense of so much of Indian money and not at that of a little of what was spent during the Boer War? Would not the latter choice have been fortunate in subduing a rude *Zakka Khels* tribe, when it proved a success in pacifying the enlightened Boers? Further on, Government could have overcome the *Zakka Khels* by employing clever spies. Why did it not try this before entering upon the expedition?

DAILY HITAVADI,
March 2nd, 1908.

113. The *Daily Hitavadi* [Calcutta] of the 2nd March gives an account of the meeting which was held in the Calcutta *maidan*, on the 29th ultimo by the Telegraph peons on strike and of the attempts made in it by the

authorities to appease them.

DAILY HITAVADI,
Mar. 2nd, 1908.

114. The *Daily Hitavadi* [Calcutta] of the 2nd March thanks the Bengal Chamber of Commerce for having requested the Government of India to enquire into the grievances of signallers and remedy them, and hopes that the authorities will not turn a deaf ear to this reasonable request.

HINDI BANGAVASI,
Mar. 2nd, 1908.

115. "How is it that they do not come to their senses even on noticing the ways and manners of Mr. Morley," exclaims the *Hindi Bangavasi* [Calcutta] of the 2nd March, hearing that the members of the Indian Parliamentary Committee in England have resolved to ask the Secretary of State to appoint a special committee for the discussion of the administrative matters relating to India.

HINDI BANGAVASI,
Mar. 2nd, 1908.

116. Reflecting upon the observations made by Messrs. Nevinson, Rutherford and Kier Hardie and others on the British administration of India, the *Hindi Bangavasi* [Calcutta] of the 2nd March says, that now many of the Englishmen are of opinion that at present a great enormity is being perpetrated in carrying out the Indian administration. For sometime past, the *Daily News* of England also has been publishing a series of articles attributing the popular discontent in India to the want of thoroughness in the British sense of justice and to the police atrocity. Should we even now expect to see the minds of the executive restored to order!

HINDUSTAN,
Mar. 2nd, 1908.

117. The *Hindustan* [Calcutta] of the 2nd March writes:—
In the Parliament Mr. Mac Neill asked Mr. Morley whether any compensation would be awarded to the Rawalpindi pleaders. The question had been sent to Mr. Morley before it was formally put to him in the House of Commons, and after a discussion in the India Council it was decided that considering the frequency of cases of oppression like that of the Rawalpindi pleaders, it was impossible for the Government of India to grant compensation to every aggrieved party. Thus after all it is settled that injustice will not be put a stop to in India.

DAILY HITAVADI,
Mar. 3rd, 1908.

118. The *Daily Hitavadi* [Calcutta] of the 3rd March gives an account of a meeting held by the telegraph peons on strike at the Telegraph Club, Bentinck Street, Calcutta.

DAILY HITAVADI,
Mar. 3rd, 1908.

119. It is rumoured, writes the *Daily Hitavadi* [Calcutta] of the 3rd March, that the Government of India has engaged spies at the cost of the Indians to watch the movements of Indian students in other parts of the world. We are loth to give credence to this rumour, but the manner in which

people's letters are being opened in transit makes it not improbable that such a thing should be done.

120. The *Banagaratna* [Karishnagar] of the 4th March publishes a report that on Monday last, a forty-year old female Muhammadan patient presented herself to the Calcutta Medical College Hospital for treatment, but was refused admittance and no medicine appears to have been given to her. In consequence the poor woman died. The writer says that an enquiry should be instituted.

A complaint against the Calcutta Medical College Hospital.

BANAGARATNA
Mar. 4th, 1908.

121. In commenting on Sir Andrew Fraser's recent speech at the Ranchi Police Training School, the *Daily Hitavadi* [Calcutta] of the 4th March writes:—

Sir Andrew Fraser's Ranchi speech.

DAILY HITAVADI,
March 4th, 1908.

It would be possible to argue with Sir Andrew about the misdeeds of the police if his present views about that body arose from ignorance; but as a matter of fact His Honour by virtue of his present office and of his services on the Police Commission possesses a knowledge of the police and their ways, which is probably unique amongst officials. The only thing, therefore, we shall notice about His Honour's speech is his attempt to prove that the European superior officers of the force are innocent of all guilty practices, which are confined wholly to the lower grades. In this connexion we shall only remark that the inferior officers would never dare be dishonest if their superiors were just, dutiful and uncorrupt. His Honour forgot this truth in the zeal of his love for his own countrymen.

III.—LEGISLATION.

122. Referring to the proposed reform of the Legislative Councils, the *Daily Hitavadi* [Calcutta] of the 28th February says that the reform will turn out to be but a *Delhi Ladoo** for to carry out any reform with the consent of the Provincial Governments, as is going to be done in this case, is the same as trying to fill with water a pot having a thousand holes.

DAILY HITAVADI,
Feb. 28th, 1908.

Reform of Legislative Councils.
* A sweetmeat supposed to be made at Delhi which, though apparently delicious, is just the opposite.

123. The *Bangavasi* [Calcutta] of the 29th February warns the Government against passing the Puri Lodging House Bill, which will prove a source of great oppression on pilgrims most of whom are poor, and thereby indirectly interfere with their religion. The people are already suffering very much, why then add to their burden?

BANGAVASI,
Feb. 29th, 1908.

Puri Lodging House Bill.

IV—NATIVE STATES.

124. Referring to the honorary rank of Captain in the British army which has lately been conferred on the Maharajas of Dholpur and Kishengarh and the Nawab of Jaora, the *Daily Hitavadi* [Calcutta] of the 1st March remarks that in these days this must be held to be honour enough for descendants of heroes. When will Bengal zamindars who feast the officials get a like honour?

DAILY HITAVADI,
Mar. 1st, 1908.

Honorary Military rank for Indian Princes.

125. It appears from the Administration Report of the Punjab, writes the *Daily Hitavadi* [Calcutta] of the 2nd March, that the appointment of the Tikka Sahab of Nabha as a member of the Supreme Legislative Council and his consequent absence from the Nabha State have raised great difficulties in the administration of that state. It is thus evident that the appointment of ruling chiefs as members of the proposed Advisory Council will do more harm to their states than good to the Government.

DAILY HITAVADI,
Mar. 2nd, 1908.

The case of Tikka Sahab of Nabha.

126. The *Daily Hitavadi* [Calcutta] of the 4th March in referring to a rumour that Mr. R. Chatterjee of the Calcutta Corporation is about to be appointed Minister of the Tipperah State, remarks:—

DAILY HITAVADI,
Mar. 4th, 1908.

The Tipperah State affairs.

"We see that a human pinjarapole (a house for disabled animals at Sodepur near Calcutta) is about to be established at Agartola. The present Minister,

Rai Umakanta Das Bahadur is over 70, the Judge who deals with the khas appeals is grey-haired and without teeth and Ramani Babu, the future Minister, is stricken with gout.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SAMAY,
Feb. 28th, 1908.

127. A correspondent of the *Samay* [Calcutta] of the 28th February says that in Orissa famine is driving people to accept the lot of tea garden coolies and hundreds of them are being daily sent to Assam. It is a pity that this should happen in spite of the fact that Orissa contains many Feudatory states.

BASUMATI,
Feb. 29th, 1908.

Famine in Orissa and coolie emigration.

128. The *Basumati* [Calcutta] of the 29th February draws the attention of the authorities to the distress which prevails in the Narayangarh, Danton, Pataspur, Ramnagar and Egra thanas of Midnapore.

BIRBHUM VARTA,
Feb. 29th, 1908.

129. The *Birbhum Varta* [Suri] of the 29th February publishes an account of the distress caused to the people of Birbhum by the famine; everything has become dear and labourers and poor people are almost starving. Added to the scarcity of food is the scarcity of water, which compels people to drink any water that they can get, and thus to become a prey to diseases such as cholera, small-pox, etc. Besides all this, malaria has been making quite a havoc among the population for the last three years, and statistics show that during the last year, the number of deaths in that district is just double the number of births. The paper thanks Mr. Foster, the kind-hearted District Magistrate, for advancing *Takavi* loans to Sonthals on easy terms.

DAILY HITAVADI,
March 1st, 1908.

130. The *Daily Hitavadi* [Calcutta] of the 1st March writes that the stress of famine is daily increasing. In the current week 1,270,000 famine-stricken persons are in receipt of relief from the State. Readers are aware what class of persons it is who are driven by the torment of hunger to accept State relief. One can calculate therefore on the basis of this figure, how many others there are who are suffering from the scarcity. The number is such as makes one's heart quake. The one cure for these constant famines is *swadeshi*, but the unhappy people of this country still fail to recognise this truth.

HITAVARTA,
Mar. 1st, 1908.

131. The *Hitavarta* [Calcutta] of the 1st March writes:—
The famine-stricken Indians. As many as ten lakhs of people are at present keeping body and soul together in India with the munificence of Government, the majority belonging to the United Provinces. But these are not the only persons to be relieved. There are many others besides who are suffering hard from famine, as the relief offered by Government does not extend to all the places where it is in need. Many are, therefore, dying an untimely death. And is there no remedy against this?

DAILY HITAVADI,
March 3rd, 1908.

132. Referring to the fact that famine has become almost chronic in India and to the speeches and writings of such men as Sir W. Wedderburn, Sir Romesh Chunder Mitter Sir W. Digby, etc., the *Daily Hitavadi* [Calcutta] of the 3rd March says:—

Our Sovereign is not doing what he ought to do to check the growth and prevent the recurrence of famine. The country is being constantly drained of money and food-grains, and we are withering like the frost-bitten tree. Its remedy lies in our hands only. We should try to revive the arts and industries of the country and take the trade and commerce of the country into our own hands.

VI—MISCELLANEOUS.

BIRBHUM VARTA
Feb. 21st, 1908.

133. The *Birbhum Varta* [Suri] of the 21st February publishes the proceedings of the Birbhum District Conference which was held at Suri on the 4th Falgun last. Most of the Zamindars of the district attended. Babu

Nabin Chandra Banerji, Pleader, was voted to the chair. The speech of Babu Krishna Kumar Mitra, editor of the *Sanjivani*, dealing with the past and the present situations in Bengal was much appreciated. An executive committee was formed to carry out the resolutions of the conference and to draw up rules for its guidance.

134. A correspondent of the *Khulnavasi* [Khulna] of the 22nd February writes that on the 18th February last when a dramatic performance was being held at the Star Theatre on the Khulna Exhibition grounds

The conduct of Mr. Macgill on the Khulna Exhibition grounds.

Mr. Macgill, Manager of Messrs Bird & Co. and an Honorary Magistrate, behaved very disgracefully by insisting that a certain *Mehter* woman should be allowed entrance into the portion of the Theatre reserved for females. It is said that Mr. Palit, the District Judge, who is the president of the Khulna exhibition committee, is enquiring into the matter. The writer insinuates that the public knows well what the truth about the matter is, although the District Judge may not know it. It is a fact that this *mehter* woman is building a *pucca* house near the Jessore road.

KHULNAVASI,
Feb. 22nd, 1908.

135. The *Sammilani* [Serampore] of the 22nd February writes:—

Dr. Rutherford's proposals for reforms and the *Englishman*.

Why is the *Englishman* newspaper so bitterly opposed to the proposal of Dr. Rutherford for reforms in the administration of India? What right has the *Englishman* to say that the Indians are not fit for self-government? But the *Englishman* ought to know that the Indians are now awakened from sleep and it will not be able to stop the progress of India any more.

SAMMILANI,
Feb. 22nd, 1908.

136. Referring to Mr. Morley's refusal to repeal Regulation III of 1818, the *Sammilani* [Serampore] of the 22nd February says, that the Secretary of State wants to charm the Indians with mere words of sympathy and his so-called honesty. It is surely for this that Indians have described him as a "knife made of sugar-candy," i.e., a hypocrite at heart with expressions of sympathy on the lips.

SAMMILANI,
Feb. 22nd, 1908.

137. The *Pallivasi* [Kalna] of the 26th February does not approve of the re-marriage of Justice Mukerjee's daughter, but does not at the same time wish that such a great man should be driven out of the Hindu society, though it cannot say how he can, in the present state of the society, be kept within it.

Re-marriage of Justice Mukerjee's daughter.

PALLIVASI,
Feb. 26th, 1908.

138. The degraded lot of the Pariahs in South India draws from a correspondent of the *Navasakti* [Calcutta] of the 27th February the remark that the main cause of the downfall of India is to be found in the contempt and hate with which the higher educated sections of the community have regarded the uneducated masses. And unless the educated community tries now to get rid of its old feeling for the uneducated masses its own downfall also must be very near.

NAVASAKTI,
Feb. 27th, 1908.

139. In discussing the question of Hindu widow re-marriages, the *Navasakti* [Calcutta] of the 27th February argues that the ideal at which all social rules and observances should aim is the promotion of restraint rather than of enjoyment. Applying this principle, it is only when a celibate life has become an impossible ideal to the majority of widows, that widow re-marriage should be encouraged. A life of celibacy can be made much easier for the Hindu widow than now if the whole Hindu family life is so regulated as to promote restraint rather than enjoyment. Already the new awakening in the country shows that the old ideal of renunciation and celibacy is regaining favour amongst Indian youths. And if amongst young men, then why not amongst young women as well?

NAVASAKTI,
Feb. 27th, 1908.

140. The *Sandhya* [Calcutta] of the 27th February has an article under the heading: "Oh (ye) put on the garb of madness," of which the following is a full translation:—

SANDHYA,
Feb. 27th, 1908.

"Be mad."
We implore you most humbly (literally, we implore you by clasping your hands and falling at your feet), put on once the garb of mad men. One day in this province of Bengal a word came out of Nimais' lips, and all Bengal became mad over it; one day from the recesses of the Sunderbans the leonine roar of Pratapaditya

* Chaitanya.

was echoed in such a way as to shake even the throne of the Mogul Emperor of Delhi. That indeed is a manly call at which everybody can forget himself and rush forward, and can pursue one mission after devoting to it everything that he possesses. We have everything and shall also have everything—but do you know why we still have so much misery? We do not know which of our possessions lies at what place, we do not know what actions will lead to what results. There is that bundle of grass which if twisted can tie a vast elephant, but who is to twist it into a rope? Society, or religion, or manly virtues, or self-sacrifice—what have we not? But there is wanting the application (of all this) at the proper place and in the proper time. That is why (we suffer from) so much misery. In the course of a speech delivered in London the worthy Morley said: “Never think that the people of India will be submissive to you (quietly acquiesce in your supremacy)—and the statement is true. We have never allowed ourselves to be tamed by anybody. The moment that we felt our own power—that very moment we assumed our own real forms (revealed ourselves in our real colours). When the indigo-planter was in Bengal, the Bengali cultivator used to remain under the subjugation of the indigo-planter; like a female cat, he used to do whatever (the planter) asked him to, and used to live on whatever the *Feringhi* indigo-planter gave him. But the moment he realised that such a play could go on no longer, and that it should not be carried on any longer,

† A raiat described in the drama *Nildarpan*, who was faithful to his Indian land lord to the last.

that very moment cultivators like Torab† were born in every village, and all power of the indigo-planter vanished into the unknown like the morning mist. A hundred years ago our great-grandfathers were semi-Muhammadans as regards their ideas, language, manners, and customs; and to-day we have become thorough *Feringhis*. It is within only fifty years that this change has taken place. If we once desire we can lay the Himalaya to the dust—any other thing is but a trifle (compared to this).

But we can do—have been able to do—and we shall be able to do every thing in future—the only want is that of men. If a physician can point out where the cause of the disease lies, then the medicine can be immediately obtained. Eruptions of small-pox have come out all over the body. Many among us are treating each eruption singly—no one can see that there is something wrong in the blood. Some one says: “Reform the society, give liberty to women, let widows remarry;” some one says: “Abolish the distinctions of caste (and) let us go to America and England and learn new arts;” some one says: “Create a new religion (and) preach one religion”; while another says: “All this will not do, be blind in your adherence to your national creed and adapt to your needs what there is and what has been going on.” There is no doubt that it is only by being prompted by good will that all of them say these things. But if the eruptions are treated in this way, one by one, the patient will not live so long (outlive the treatment). Sri Chaitanya said: “Make the

‡ Sivaji's spiritual guide.

country mad.” Nanak, Ramdas ‡ Kabir, Guru Govinda—all of them wanted to make the (country) mad and were also partially successful. What we say is can you become mad? You must be really mad, it will not do if you only put on the garb of mad men. There must be no injunctions and prohibitions, no houses and homes (literally, no houses and doors) no distinction between those who are our own and those who are not, no shame and respectability, no ideas about what is possible and what is impossible, no sense as to what is proper and what is improper. You must run about mad and then will (real) work be done.

Our India is like an ocean of creatures. If one knows how to churn it one can get wonderful gems every day. Tie the *Mandara* § mountain of manliness with the *Sesha* serpent of nationality and churn the ocean, and you will see that Lakshmi (prosperity) will rise up again, you will get the *Uchchaisrava* elephant again, the pot of nectar will again come in to your hands (and) you will become unconquerable, and free from death and old age. But no one can perform this churning unless he becomes mad. He who cannot think of everything as his own, he who does not possess the

§ According to Hindu legends, the gods churned the ocean by using the *Mandara* mountain as a churning rod and the thousand-headed serpent *Sesha* as a churning rope. As a result of the churning, the gods got out of the ocean, Lakshmi (the goddess of Fortune), the *Uchchaisrava* elephant, and the nectar which gave them eternal life.

power of regarding the entire country as belonging to self, cannot perform this task. There is a current saying in our country that a *Sanyasi*, who is averse to worldly life, can do what an emperor cannot. This saying is true. We are all *Sanyasis* (and) street beggars, we have lost all our possessions and are beggars for rice—why should we go to another's door? Come, let us really take up the cult of asceticism and be maddened by one spirit. Then you will see that the tiny earth is a trifle, that the iron chain of defeat is a trifle. The entire creation will come within our grasp. We have indeed had recourse to various things, and have also obtained the result thereof direct. You do indeed whatever anybody says—why not (then) listen to what we say, become mad. Not that you are not mad but that the degree (of your madness) will have to be raised a little. You will have to be mad like the terrific king of the Bhairavas (the God Siva). You shall see that the sores all over your body—the eruptions of the terrible disease, small-pox will dry up in the twinkling of an eye. Be mad and think that you alone are the Emperor, you alone are the *svarat* (self-contained), and that you alone the *virat* (universe in its immensity). There is nothing else except yourself in this clever creation of India—it is impossible for anything except you to exist. Hindus, Musalmans, Brahmos, Christians, Jains, Buddhists—those who belong to India and to whom India belongs are all indeed yourself, and all indeed is yours.

141. The *Sanjivani* [Calcutta] of the 26th February writes:—

SANJIVANI,
Feb. 26th, 1908.

The signs of a great awakening are suddenly apparent now at the commencement of the 20th century all over Asia. As

The awakening of Asia.

when a tide comes into a hill-stream, the waters quickly overflow and fill its banks, so a new impulse has appeared amidst this immense mass of humanity and suddenly intoxicated them, and the light of this new truth is about to dispel all the inertness and darkness of Asia. As before the day-light breaks forth, the golden dawn lights up the eastern sky, so as though heralding the awakening of Asia, Japan has lifted up her head on the Pacific Ocean, covering the forehead of the East with glory, and the splendour of the newly arisen sun has brought the period of fatal night for Asia to a close. We see now that Japan has almost completely emancipated herself from old world influences and is seeking to so mould her present and her future as to make them fit for the new era and the new spirit. China too, abandoning the inertness and superstition of ages is actively trying to follow Japan's foot-steps. And, again, in Persia a despotic system of Government has been abolished and a democratic system of Government, suited to the present era is being established. Is India unresponsive to these influences? The immense agitation which has been in progress in India during the past few years clearly proves that the waves of this awakening are breaking against India's shores too. And do we not find any message of hope in this pan-Asiatic awakening? We shall now have to move forward with great care. As on the one hand we are not to dismiss lightly the main principles of our past civilisation, so on the other hand it will not do for us to be indifferent to those new ideas of the present era which are pulling us in the direction of a change.

As on the one hand western education with the light of its varied knowledge and science is rescuing us from ancient superstitions and ignorance, so on the other, western civilisation with its magic spell is creating a dream-land before our gaze. We must keep a sharp look-out that this ancient self-restrained people are not diverted from their end in view by falling into the vortex of this luxury and beauty. We must take measures even now to secure that what Asia has gained by eras of persistent endeavour is not washed away by this current.

Is there nothing to account for the angry and threatening attitude which Europeans and Americans now display towards Asiatic labourers? American capitalists are expelling Asiatic labour from their immense workshops and factories, otherwise American labour would starve. In South Africa, the whites have begun a powerful warfare against the Indians, and, in this connexion, they have clearly said that they cannot in any way come successful out of a competition with these frugal self-restrained people. Since Chinese and Japanese labourers entered Canada and California, local labour has been starving. So long the large sea-going vessels used to be manned solely by white

khalasis, but even in that sphere of work, *khalasis* from Chittagong and Arracan and Madras are now participating. And ship-owners ask what is the necessity of engaging white *khalasis* on high wages when they can get such brave, hard-working and self-restrained sea-men at smaller wages.

It appears therefore that with the awakening of Asia, other nations on earth are preparing for self-defence and these nations have realised from the very outset that they will not be able by any means to cope with this ancient people. Hence it was that the other day it was pointed out in South Africa, that Indians are satisfied with little and they were not slaves to luxury and that the Whites therefore would never be able to compete successfully with such a self-restrained people.

There is a priceless truth hidden in these statements. The high ideal of knowledge and piety which was developed in India in very ancient times is our heritage and is the basis of Asiatic civilisation. And the national prosperity which we shall bring about with this as the basis and the knowledge and the science of the 20th century as the accessories will not indeed be so glittering or dazzling as European civilisation, but will confer on the nations of the earth a spiritual happiness and prosperity based on religion and a consolation arising from self-restraint such as they missed in luxury.

Europe and America have sold themselves to luxury and so lost the end in view. Their desires are not satisfied even though they earn crores on crores of money. Under the spell of these western nations, other races on earth are also gradually becoming slaves of money and of desire. In fact mankind appears to be gradually forgetting that there is another glorious Kingdom above the material world, and that earthly happiness and prosperity cannot bring peace to the mind. The Christian ideal and the story of the Bible have gone for nothing. The gospel of Emerson, Carlyle, Ruskin and Wordsworth has proved merely a cry in the wilderness. A craving for money has driven the western world crazy.

But the time has come when the superiority of religion to work, of the eternal to the temporal, of spirit to matter must be proclaimed loudly. Leading an ill-regulated life, the western world is daily becoming irreligious. The time has however now come to proclaim to the world that happiness lies not in enjoyment but in restraint.

And who else but the Indians can take on them the great duty of preaching this message? By training and persistent endeavour extending over ages, Indians have learnt to restrain their desires, to rise superior to the weakness of the flesh and blood, to remain content with their own lot, to live in amity with their neighbours and to surrender themselves in all respects to God.

But in order to master this ideal it will not do to be only men of thought; with our thoughtfulness we must associate work, with contentment we must combine endeavour. We must cultivate the material sciences in order to improve ourselves and most of all we must bring back our old ideal of life. India never was a slave to money or fashion. Our forefathers did not regard it a shame to have to sleep in a thatched hut, but they held it a heinous sin to drive the poor man away from the door without giving him a handful of rice.

Restraint in enjoyment, high-souled action, it is these which were India's ancient ideals, but alas! it looks as if the wave of western luxury will wash away all the restraint which we have acquired by training and persistent endeavour generation after generation. We must bring back the ancient ideal and make that the foundation of the work-shop of the 20th century. Otherwise there is no salvation for us.

Then let the purse-strings of the rich-man be untied now, not to minister to his own luxury and desires but to provide a shelter for the crores of his hungry fellow countrymen, to found immense factories in the various Indian cities. The struggle between labour and capital which Europe is witnessing will be ended only when the capitalist will say that he founded his factory not to gratify his own luxury and desires, but to provide a living for *lakhs* of helpless men and women in exchange for their labour.

In order to carry this ideal out in practical life, let us come and open our purse-strings and through work in that sphere, proclaim this message of hope of ascetic India to the world at large.

142. The following is a full translation of an article in the *Sanjivani* [Calcutta] of the 27th February entitled: "The establishment of a Home":—

SANJIVANI,
Feb. 27th, 1908.

"A Home of Service."

After saying our last word about the establishment of a Home last week, we sat eagerly expectant to see if any response came out of the depths of the heart of the country. To-day before (quite) a week has elapsed, we see the pulsation of a new vital force coming from the heart of the land of Bengal. Perhas on the occasion of a great awakening (literally, rising) of the national life, it is in this way that the heart-strings of all sons sound to the same tune, and all engage in the very same persistent endeavour. To-day we feel with all our hearts that Providence is building up the future of the Bengali nation with its own hands, and that this land inhabited by gods will certainly never remain in a state of degradation for all time. What was beyond the reach even of imagination a short while (literally, two days) ago, is about to become possible to-day; hence it is that we are inclined to think that now that the mercy of Providence has been showered on this nation, there is no longer any ground for anxiety; obstacles mountain-high will vanish before the eyes.

A number of patriotic sons of Bengal, on hearing of this proposal for the establishment of a home, have of themselves opened their purse-strings (literally, stores of wealth) and for the present are establishing an association with ten youths to whom their country is (dear as) their life. A new two-storeyed building has been acquired for this Home in the southern part of College Square in the heart of Calcutta. A gymnasium is being laid out in a very large court yard attached to the Home, and a suitable library will be established in order to facilitate the cultivation of knowledge by those devoted to the service of the country. This association has been christened the *Sevakasram* (Home for servants to their country). Immediately ten preachers will start from this centre, taking (with them) suitable singers, etc., in order to preach *swadeshi* in various places in Bengal, and ten others will keep preparing themselves for preaching work. These men will have to take up their residence at this Home for at least two years, giving up home and family, and under the supervision of the conductors of the Home and as directed by them will have to give themselves up heart and soul and undividedly to work for the country. These two years they will have to live a celibate self-restrained life, and abandoning all luxury and desire will have to lead the ideal life of a servant of the country as far as they are able. When the stated period of two years has elapsed, he who wills, may become a preacher of this Home and pass the rest of his life in the service of his native country, otherwise according to choice he may betake himself to other work. The authorities of the Home have taken entire charge of these servants of their native country who have taken a vow of renunciation. For two years it is they who will stand to them in *loco parentis*, and as far as they are able will remove all their wants. Let those highly educated young men of liberal views whose country is (dear to them as) their life, who could not hitherto for want of this Home give themselves up to the service of the country hear to-day in a re-assured spirit that Providence has listened to their pitiful prayer—a few great-hearted men of Bengal have established a Home for them. Taking, then, the name of God, let us to-day betake ourselves to work for the welfare of this Home according to our respective strength and capacity.

That upon this Home depends the entire future of the whole of Bengal—those in whose hearts this idea will have awakened—will come forward to be admitted to its (attached) association—otherwise the influence of the Home will be spoiled and the face of the entire Bengali nation saddened, if people come into it with a narrow heart and in a narrow spirit. The size of this association is to-day very small and its sphere of work restricted. But just as a small piece of cloud in the blue sky quickly envelops the entire horizon, so this small band of servants will by their own strength establish a monster association all over Bengal, and bring on a new era all the entire country over. If anybody's heart has become sorely anxious to join in this noble work, let him without delay inquire of us and we shall bring his case to the notice of the authorities of the Home. Who is the lucky youth in Bengal who can give

himself up to this sacred work for two years? This rigorous worship of the Mother will not be accomplished by incompetent incapable sons. We shall offer as offerings to the service of the Mother only such sons as are strong in knowledge, virtue, character, learning and faith in God. We cannot provide more than coarse cloth and coarse rice. We know that the dignity of this coarse cloth and coarse rice has not departed from Bengal even now, and no one thinks it a shame to sleep in a thatched hut. Let those then respond who, carrying poverty as the ornament on their head, are prepared to travel the way of this Home (so that) in the name of Providence we may float the boat on its new voyage (literally, path). In the history of the world whenever a new truth has been preached, great men have formed associations and sent the members of them forth amongst mankind on this preaching work, and very soon the glory of new truths has been proclaimed on earth. As when propagating the Buddhist religion, Budha, addressing the *Bhikshus*, said: "Go you to conquer the world," so when this association has been established, the leaders of the country addressing them will say: Go now amongst lakhs on lakhs of illiterate labourers, and visiting every cottage in Bengal, preach this cult of *swadeshi*. Taking a vow of poverty like the Buddhist *Bhikshus* bands of *sannyasis* of the Home of service will soon go out to preach *swadeshi* in every village in Bengal, and in the course of a very few years the triumphant drum of *swadeshi* will sound all over Bengal. Let those whose hearts are astir (literally, intoxicated) to be the leaders of this great work prepare themselves now. Through the mercy of Providence a Home has been established for them, and immense preparations are being made, so that the auspicious conch-shell of *swadeshi* may again sound in every home in United Bengal. Let us then once sing in the same tune with the poet:—

Our journey is begun,
Now O Ye Helmsman, we bow to Thee!
Let the wind blow
And the waves arise,
We shall not turn back again.

SANJIVANI,
Feb. 27th, 1908.

143. A correspondent of the *Sanjivani* [Calcutta] of the 27th February

An Indian gathering in Japan.

gives a detailed account of a conference of Indians sojourning in Japan as students and as merchants, which was held at Tokyo on the 5th January last. It was presided over by Maulvi Muhammad Khaja Ismail, Private Secretary to the Nawab Sultan-ul-Mulk Bahadur of Hyderabad, and one of the speakers, Babu Suresh Chandra Banerji, in the course of a spirited speech, dwelt on the example of patriotism set by Bhupendra Nath Dutt, Leakut Husain, Lajpat Rai, Upadhyaya, etc. It is pointed out that Indian merchants dwelling in Japan attended this gathering in numbers.

SANJIVANI,
Feb. 27th, 1908.

144. In connection with the injunction which was applied for in regard to the remarriage of Mr. Justice Mukherji's

Mr. Justice Mukherji's daughter's marriage.

daughter, the *Sanjivani* [Calcutta] of the 27th February writes that it is a pity that any persons connected with the honored name of Bankim Chandra should have been ill-advised enough to apply for this injunction at the time they did. Their choice of the hour and day has laid their conduct open to misconstruction, and it is to be hoped the suit will be withdrawn.

SANJIVANI,
Feb. 27th, 1908.

145. The *Sanjivani* [Calcutta] of the 27th February hails the re-marriage

Mr. Justice Mukherji's daughter's marriage.

of the widowed daughter of Mr. Justice Mukherji as an excellent and beneficial move and reports that many eminent gentlemen of Calcutta society as well as pandits of the Calcutta Sanskrit College, of Bhatpara, Navadwip and Benares attended the ceremony.

SANJIVANI,
Feb. 27th, 1908.

146. In noticing the tone which the *Englishman* some time ago took up in

The *Englishman* and a Budge-Budge Samiti.

referring to a Budge-Budge Samiti (association) which was alleged to be anti-English in its aim, the *Sanjivani* [Calcutta] of the 27th February

writes:—

What authority has the *Englishman* to take up this threatening attitude towards us? The days are past for threats to be of any avail. Bengalis will not give up the *swadeshi* even if all Englishmen combine against them.

147. A correspondent of the *Sanjivani* [Calcutta] of the 27th February

A scheme for the political education of the country.

unfolds a minutely detailed scheme for the propagation of patriotic feelings amongst the masses. A central committee is to be formed with affiliated district and village committees. The members of the village committees are to raise funds *inter alia* by placing bowls in every home into which the housewife will daily put a handful of rice. Young men are to take a vow each to impart to at least 10 illiterate men training on lines laid down by the central committee. The character of this training is given in great detail, but generally it may be described as an education such as will enable those to whom it is imparted to read vernacular newspapers intelligently and it also includes an element of physical training, such as *lathi* play, boxing, etc. The 10 men whom each young man trains are to be examined by the central committee and are in turn, when they pass, to be persuaded as far as possible to take vows to pass on the training they have received to 10 others less fortunate. And lastly a body of paid men are to be kept up by the central committee to see that all this work is proceeding regularly.

148. The *Sanjivani* [Calcutta] of the 27th February writes:—

A Musalman Conference at Pabna.

We hear that during the forthcoming Good Friday holidays, the Musalmans will hold a conference at Pabna. The face of Bengal will undergo a change for the better when her Musalman population begins thinking independently about their own welfare.

149. In noticing how an agent of Messrs. Gosnell is at present in Calcutta,

Messrs. Gosnell's scents and soaps.

who in order to popularise their goods will make a free present of their scents and soaps to anybody and everybody, the *Sanjivani* [Calcutta] of the 27th February writes that no Bengali will touch these things, even if a money present accompanies these gifts.

150. A correspondent writes to the *Sanjivani* [Calcutta] of the 27th

A suggestion.

February suggesting that to keep alive the memory of the 16th October 1905, the day of the partition of Bengal and the day which witnessed the birth of a new national life in Bengal, a new era should be reckoned beginning from that date.

151. The *Sanjivani* [Calcutta] of the 27th February narrates how on the

Honour for *swadeshi* "martyrs." 4th Falgun last, Priya Nath Chakravarti and Kali Kumar De, two men who had gone to prison for being implicated in a *swadeshi* case were, on their return to their native village of Sholla in Dacca on their release, welcomed and *fed* by their fellow-villagers.

152. A correspondent of the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika*

Wanted Kaisthya volunteers.

[Calcutta] of the 27th February suggests the formation of bands of young Kaisthya volunteers in every district town in the two Bengals, with ramifications in the villages, in connection with the following purposes:—

(1) To popularise the taking of the sacred thread and the gaining of recognition as Khatriyas.

(2) Discourage by all possible means compelling fathers-in-law to make money presents on the occasion of the marriages of their daughters.

(3) To start funds, the proceeds of which may be used on objects of public utility.

(4) To open *patishalas* for Kaisthyas which will combine instruction in the *Vedas* and in the Hindu *sastras* with ordinary education.

153. In giving an account of the work of the *Suddhi Sabha* (Purification

The *Suddhi* (purification) movement.

Society in Rajputana), the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th February writes how Swami Dayananda was first to perceive the expediency of taking back into the fold repentant Hindu converts to Christianity. His efforts in this direction ultimately developed, so far that in the decade between 1885 and 1895 about six men per week used to be admitted into the *Arya Samaj*. The Swami's work in this sphere attained much greater development in the hands of Jai Singh, a retired Government Judicial officer, who made this the mission of his life. Aided as he was by the

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co-operation of a number of volunteer workers, about 50 persons soon began to be re-admitted per week into the *Arjya Samaj* fold. Jai Singh's work reached its culminating point in 1900, when about 250 inhabitants of Madhupur near the Himalayas prayed to be readmitted into Hinduism. Jai Singh is now dead, but his work is progressing, as may be seen by the fact that on the 10th February last about 50 Rajput Musalmans of Basora in Etawah were taken back into Hindu society.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Feb. 27th, 1908.

154. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th February holds that Mr. Justice Mukerjee's daughter's re-marriage is not a matter important enough for Hindu society to rejoice at or be sorry for after all. Dr. Mukerjee is only a single individual of the immense mass which constitutes society, whose example as may be judged from the history of the past, will not surely favourably incline Hindus generally to widow-remarriage.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Feb. 27th 1908.

155. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th February notices how a proposal to send in a memorial to Government against the proposed partition of Mymensingh made at a meeting held at the Mymensingh Town Hall on the 23rd February last, met with a strong opposition and how ultimately it was resolved only to send in a letter informing Government of the objections taken.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Feb. 27th, 1908.

156. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th February has an article on raising the social status of the *Namasudras*, in the course of which it is urged that the physical appearance as well as the manners and customs of the *Namasudras* show that they are in no respect like the *Bagdis* or *Sujars* of West Bengal. The titles many of them bear, such as Haldar, Mazumdar, Biswas, etc., show that they filled the same high offices under Musalmans by filling which Brahmans and Kayasthas got these titles. It behoves the *Namasudras* therefore to repudiate the name of *Chandal* which is applied to them, and which is largely responsible for their present inferior social status.

DAILY HITAVADI,
Feb. 28th, 1908.

157. The *Daily Hitavadi* [Calcutta] of the 28th February has an article under the heading, "Our king," a full translation of which is given below:—

English officials in India.

Englishmen, we made you king in the hope of having good luck, and you also have, in consequence of the merits gained in another birth, been the owners of the sceptre of the government over us. But though you (and we) have passed such a long time as rulers and ruled, still you have not up to date been able to become the king of the Hindus. You have not been able to know (understand the true character of) the Hindus. You did not want to rule the kingdom by letting the Hindus be Hindus; you wanted from the beginning to melt the Hinduism of the Hindus in the fire of rule, and by pouring it into a mould after your own heart to create an extraordinary and hideous Hindu nation which would be, as it were, "neither a Hindu nor a Turk." Consequently you had been carrying on a (system of) education, laws and policy which were in accordance with that (purpose). You have neither tried to understand the Hindus nor has the attempt to maintain their speciality or separateness found a place in your policy.

Since they came under your subjection, the Hindus had gradually been losing all respect for their own religion and duties, education and principles, and manners and customs,—(and) of whose training was this the result? Your missionaries had been weakening the Hindu society by converting sons of Hindus to Christianity by fraud and force and trickery;—(and) at whose encouragement did this take place? Want of discipline was gradually increasing in the society—whose want of foresight was this due to? For (all) this we, Hindus, shall hold you responsible, for you are our king, (and) according to Hindus the king is responsible for everything; (for) as regards religion and duties, manners and customs, protection of society and maintaining the kingdom, Hindus recognise no one except their king.

Now, we are blaming the system of your administration and your actions. Why do you not find an opportunity of thinking over the (cause of) this? Hindus want to see you as their own king. You have been the king (rulers) of government, (but) have not been able to become the king of Hindusthan.

This indeed is your fault, (and) this is what we want to explain to you in various ways.

You have given us your education—(you) have not given us our national education, you have deluded us by showing us from a distance the glittering (but) lifeless image of European politics, (and) have deprived us of the taste of the real thing. Even what we had, you have on account of ignorance or pride left in the dark, thinking them to be insignificant. Hence we are neither Hindus nor Sahibs, (but) have become the curious creatures of a curious society. You have not been able to make us your own; nor has the Hindu society been able to recognise you as the protector of virtue and duties, of manners and customs and of social ties. Whose fault is it?

We recognise one person as our king. The idea cannot find a place in our minds that such a curious creature as a joint-stock king can exist in the world, just as there are joint-stock companies. Our *Shastras* say that kingship is obtained as a result of austerities. The Hindus will never come to know that a joint-stock company can by practising austerities become a "joint-stock king." According to Hindus, there are three kinds of austerities which are to be practised in order to gain kingship,—(viz.) those which are prompted by the *Sattwa* (i.e., the quality of excellence and goodness—that which enlightens and ennobles a man), those which are prompted by the *Raja* (i.e., the quality of passion) and those which are prompted by the *Tama* (i.e., the quality of darkness, folly, ignorance, and worldly delusion) respectively. The *Sukraniti* (1) says:—

(1) A Sanskrit work on politics.

"There are three sorts of austerities, viz., those which are prompted by the *Sattwa*, *Raja* and *Tama* qualities respectively. The man who gains excellence in any of these becomes a king possessed of a similar nature."

Hence there are three sorts of qualities noticeable in kings possessing three kinds of nature. The great sage, Sukra, has also described which qualities are present in kings possessing which nature. He says:—

"The king who is devoted to his own religion, protects his subjects, performs all kinds of sacrifices, punishes (his) enemies, is charitable, forgiving, valourous and disinterested, and does not hanker after worldly possessions, possesses the quality of *sattwa*. He attains salvation after death."

Sukracharyya has referred to the king who belongs to the same nation and is devoted to the same religion as the subjects. When he wrote (the above) he was not thinking of kings from one country coming to exercise their kingship in another. We have by (ill) luck obtained a king who belongs to a different nationality and follows a different religion from our own, and so we do not want to see him initiated into our religion, and do not ask him to perform the sacrifices which we perform. But can we not by right ask the king to see that our children may have faith in our religion, and that there may be no interference with the performance of our religious rites? It is perhaps unnecessary to explain to anybody which of the qualities inherent in the *Sattwik* (1) nature is present in our officials and in what quantity.

(1) That in which the *Sattwa* quality predominates.

The qualities of a king

(2) That in which the *Tama* quality predominates.

possessing the *Tama* quality are clearly described if taking note of every negative virtue the adjective phrase "given to vice", "destroyer of noble deeds", etc., are referred (to him). Such a king goes to hell when he dies. Now look at the description of the qualities of a king possessing the *Rajasik* (3) nature.

(3) That in which the *Raja* quality predominates.

That wretch of a king who is haughty, covetous, greedy of worldly possessions, deceitful and cunning (who) says one thing and does the other, is quarrelsome, loves men of a vicious nature, and is despotic, lawless and a hypocrite, possesses the *Rajasik* nature. After his death he is born (again) as a beast, or as a bird, or as a plant, and so forth.

These, then, are the three types of kings of the Hindus. A king is in the Hindus' eyes either a god, or a man, or a demon according to his nature. A king becomes the object of loyalty, or of respect, or of hatred according to his

deeds. If now an official who claims loyalty and respect gets disrespect or hatred, whose fault is it? Who shall tell us whether it (i.e., the fault) is the subject's or the king's?

O officials, who possess an indescribable character, who hanker after royal honours, (and) who boast of your civilization, will you think impartially and tell us, as repositories of which of the kingly qualities described in our *Shastras* are you entitled to which kind of return from us? Before fixing the stigma of disloyalty on the shoulder of the Hindus, who are loyal for ever, will you once impartially look at your own actions and your own virtues?

You have become the king of Hindusthan, you are ruling over Hindu subjects, but you have not as yet become the king of the Hindus. Be the king of the Hindus, imbibing the *Sattwik* nature of the Hindu king, mind the happiness and misery of the subjects—(and) you will never find the Hindu wanting in loyalty to the king.

DAILY HITAVADI
Feb. 29th, 1908.

Jute cultivation in Bengal.

158. Babu Nagendra Nath Bose writes to the *Daily Hitavadi* [Calcutta] of the 18th February that tempted by the large profits jute cultivators made last year, they have grown jute extensively this year. But the ignorant cultivators of Bengal are totally in the hands of the foreign merchants who offer them any price they choose. The result is, that while the cultivation of rice has been affected by that of jute, the growers have had to sell their stock of jute at very low prices. There are no organised bodies in this country for "cornering" any produce, and hence foreign merchants profit by the ignorance and weakness of Bangali cultivators. It is, therefore, the duty of every Bengali to discourage the cultivation of jute and encourage that of rice.

DAILY HITAVADI,
Feb. 28th, 1908.

Zakka Khels and the Amir of Kabul.

159. The Amir of Kabul has, writes the *Daily Hitavadi* [Calcutta] of the 28th February, asked the Frontier Afridis to have nothing to do with the Zakka Khels, who are now at war with the English. This has disheartened the Zakka Khels, and it is very fortunate for the people of India that peace will ere long be established on the Frontier. The Amir's friendly attitude in this affair shows why the Government of India pays him lakhs on lakhs of rupees every year.

HITAVADI,
Feb. 28th, 1908.

The Bengal Chamber of Commerce and famine relief.

160. The *Hitavadi* [Calcutta] of the 28th February is glad to hear that the Bengal Chamber of Commerce will shortly hold a meeting for the purpose of collecting subscriptions for the relief of the famine-stricken. If the Chamber moves in the matter, it is very likely that the rich people in the country will, at least for the sake of appearances, show some sympathy for the sufferers.

HITAVADI,
Feb. 28th, 1908.

The proposal of a Parliamentary Committee for India.

161. Referring to the proposal made by the "Indian Parliamentary Committee" to the Secretary of State for India for the appointment of a Parliamentary Committee to enquire into the administration of India, the *Hitavadi* [Calcutta] of the 20th February says that, though the proposal is a commendable one, yet, considering how weak-minded Mr. Morley is, and how closely guarded he is by the ex-Civilians who form the members of his Council and who are opposed to all schemes of salutary reform in India, there is little likelihood of his being able to free himself from their influence.

HITAVADI,
Feb. 28th, 1908.

Mr. O'Donnell's new book on Indian discontents.

162. The *Hitavadi* [Calcutta] of the 28th February says that Mr. O'Donnell's new book on "The causes of the present discontents in India" contains valuable information for the people of India, and bears testimony to the noble-mindedness of the author. The writer says that it is as good a book as the author's "Failure of Lord Curzon," and subjoins a short description of the eleven chapters into which it is divided.

HITAVADI,
Feb. 28th, 1908.

Formation of village associations.

163. The *Hitavadi* [Calcutta] of the 28th February has the following:— That a new era has dawned in Bengal since the partition of the country nobody, be he a friend or a foe, can gainsay. Everybody feels that he has a duty to his mother-country. Now the question is how to feed this flame of nationalism so as to keep it alive. By passing the gagging Act, Government has made it difficult for preachers to go about in all parts of the country preaching nationalism.

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Moreover, those persons who have, during the last three years, devoted themselves to the cause of the country, now find it impracticable to proceed with their work, owing to domestic reasons.

Now that the tide of nationalism has come in our midst, let all people bestir themselves forgetting past failures. The ground is well prepared; let the seed be sown at once and our success will be assured. The people are eager to work and money would be forthcoming. How is it then that no work is being done?

The fact is that the method and line of work have not been as yet clearly laid down. The Pabna Provincial Conference did wisely by accepting the resolution for the formation of volunteers. Another useful work must be taken in hand: village associations for the establishments of closer relations between the educated classes and the villagers should be formed. For this purpose the villages in each thana may have two or more associations according to the population. A central association may be formed in Calcutta, consisting of inhabitants of all the districts in Bengal, which will be in communication with all the mufussal associations. This central association will be composed of competent men who will deal with all questions relating to sanitation, settlement of disputes, agriculture and commerce, education and arts, and will render pecuniary help. The village associations will be a real bond of union to the whole of Bengal and will supersede the newspapers by promptly making known all the wants, grievances and other particulars in the mufussal. A united effort will thus be made to secure the well-being of the country. Another good result of the village association will be that our enemies will not be able to create division in our camp. What is now wanted is a body of disinterested men who will walk from village to village, explaining the objects of the association to the people and enlisting their sympathy.

164. The *Hitavadi* [Calcutta] of the 28th February writes:—

Sir Denzil Ibbetson's death.

We are sorry at the news of Sir Denzil Ibbetson's death. It is a matter of still greater regret that during the short period for which he held the office of the Lieutenant-Governor of the Punjab, the disgrace of the deportation of Lala Lajpat Rai and Sirdar Ajit Singh was associated with his name. If he had not been the Lieutenant-Governor of the Punjab this indelible disgrace would not have been his portion, just before his death.

HITAVADI,
Feb. 28th, 1908.

165. The *Nayak* [Calcutta] of the 28th February says that Mr. Ratcliffe, late Editor of the *Calcutta Statesman*, is a true friend of India. Though in bad health he is trying to do good to India by his speeches in England. India will remain for ever indebted to him.

Mr. Ratcliffe, late Editor of the *Statesman*.

NAYAK,
Feb. 28th, 1908.

166. Referring to Sir Denzil Ibbetson's death, the *Nayak* [Calcutta] of the 28th February writes:—

Sir Denzil Ibbetson and his successor.

Sir Denzil Ibbetson has at last vanquished us. If he lived we would have quarrelled with him. He is dead and our resentment, our hatred and our sense of wounded pride are all gone. But his successor should not follow the late Sir Denzil in all matters.

NAYAK,
Feb. 28th, 1908.

167. A correspondent of the *Nayak* [Calcutta] of the 28th February says that the re-marriage of Dr. Mukerjee's daughter may be justified on grounds of necessity and prudence. But it is idle to say that the re-marriage of Hindu widows is sanctioned by the Shastras. The Hindu society will not follow his example. In these days of scarcity the Hindus find it very hard to marry their daughters. How, then, can they afford to re-marry their widowed daughters? It is rich and influential men like Ashutosh Babu and Babu Devendra Chandra Ghosh who can offer a lakh of rupees as dowry and find bridegrooms for their widowed daughters. Jimutvahana, Sulpani, Halayudha, Raghunandan and other authoritative expounders of Hindu law are all against widow remarriage.

Re-marriage of Dr. Mukerjee's widowed daughter.

NAYAK,
Feb. 28th, 1908.

Again Dr. Ashutosh ought to have returned the ornaments of his daughter to her former mother-in-law and his conduct in not doing so is open to grave objection.

SAMAY,
Feb. 28th, 1908.

168. The *Samay* [Calcutta] of the 28th February says that by giving his widowed daughter in re-marriage, Dr. Ashutosh Mukerjee has given evidence of his noble heart and high education and principles. This act on his part will be written in golden letters in the history of Hindu Social reform.

SAMAY,
Feb. 28th, 1908.

169. The *Samay* [Calcutta] of the 28th February says that the large increase in the cultivation of jute and hemp in Bengal has made labour very dear and scarce in the country. The condition of the large body of middle-class respectable people owning lands for cultivation for the supply of their food-grains has consequently become very miserable. The steeping of jute and hemp, again, in tanks and other sources of water supply generates malaria and other epidemics. It also destroys the fish in tanks, etc., and thus greatly reduces the supply of food in this country. The remedy of all this lies in the hands of land-holders who ought not to allow their tenants to place more than a fourth part of their lands under the cultivation of jute and hemp.

SAMAY,
Feb. 28th, 1908.

170. The *Samay* [Calcutta] of the 28th February says that Mr. Clarke's departure from Mymensingh was like a stealthy flight. He secretly left the place with an armed guard of policeman on the night previous to the morning which had been settled for his departure. He had one Police Inspector, one Police Sub-Inspector and thirty armed constables with him from Mymensingh to Jagannathganj. And from Jagannathganj Police Inspector Saratsasi accompanied him up to Dhubri. It was surely the fear of being molested on the way, which made Mr. Clarke adopt this unusual course in leaving Mymensingh. He has cruelly persecuted the Hindus of Mymensingh for some years past, and his sins have made him a coward. The Police have protected him on his way home, but who will protect him in the perilous journey to the next world?

SOLTAN,
Feb. 28th, 1908.

171. The *Soltan* [Calcutta] of the 28th February publishes two poems written by two different correspondents mourning the death of Mustafa Kamel Pasha and giving some account of the work of his life. One of these poems says how he sent his followers all over the world for sowing the seed of Musalman independence in every place, how he fought with oppressive lions, how he strove for the emancipation of the prisoners of Dansua field and how his death is mourned throughout the Moslem world. The other poem says that all hopes of Arbi Pasha for the political regeneration of Egypt rested in him.

SOLTAN,
Feb. 28th, 1908.

172. It is rumoured, writes a correspondent of the *Soltan* [Calcutta] of the 28th February, that some time ago the authorities in Eastern Bengal asked Khan Bahadur Nawab Ali Chaudhuri, the patron of the *Mihir-o-Sudhakar* newspaper, to change its editorial staff. The authorities were displeased with this staff, because they brought to the notice of the Government oppressions committed on Muhammadans by officials, Policemen, Gurkhas, etc., in Rajshahi, Brahmanbaria and Tejpur. At this Shaik Abdur Rahim, the then Editor of the paper retired from its editorship for some time. The men that took his place have now announced that he had never had any proprietary right in the paper. However that may be, is it proper that the paper should live only to gratify the ambition of the Khan Bahadur?

It is maintained by the public, but even chaukidari complaints are not published in it, lest it should in any way hinder the Khan Bahadur's becoming a Nawab.

SOLTAN,
Feb. 28th, 1908.

173. The *Soltan* [Calcutta] of the 28th February says that a mass meeting will be held in Calcutta to mourn the death of Mustafa Kamel Pasha. Similar meetings are being organised in various parts of India.

SOLTAN,
Feb. 28th, 1908.

174. A correspondent of the *Soltan* [Calcutta] of the 28th February says that the Musalmans of Bahjuri and its neighbourhood in the Mymensingh district have, with the exception of a few selfish and mean-minded men, resolved not to use sweetmeats, curds, etc, prepared

Musalman Swajati agitation at a place in the Mymensingh district.

by men other than Musalmans. While Hindu gooks and sweetmeat vendors make money by selling their articles to Musalmans, the latter remain as poor as ever. The leaders of this Swajati agitation in the village are Maulvi Haji Mahiuddin, Maulvi Kudrat-ulla, Munshi Muhammad Abdul Ali and some young men. Sweetmeat shops, etc, will soon be opened at the place by Musalmans.

175. The *Soltan* [Calcutta] of the 28th February calls for subscriptions from its readers for defraying the educational ex-

A Musalman student in Japan.

penses of a Musalman student named Muazzam Hossain, who is at present studying in Japan, but who wants to go to England or America for learning leather-dyeing. This student is at present being helped with Rs. 50 a month from a fund which has been established by the *Soltan* for the purpose.

176. The *Soltan* [Calcutta] of the 28th February makes a fervent appeal to all Musalmans to muster strong at the meeting

Mahomedan Educational Conference at Purnea.

of the Bengal Provincial Mahomedan Educational Conference which is to be held at Purnea during the Easter Holidays. As yet the Musalmans are very backward as regards their education, arts, industries and commerce, and it is the duty of every true Musalman to improve the condition of his co-religionists.

177. The *Bangavasi* [Calcutta] of the 29th February understands that all the Brahmins who are held in high esteem in

Re-marriage of Justice Mukerji's daughter.

society, were opposed to the re-marriage of Justice Mukerji's daughter. Among them are Panchanan Tarkaratna, Mahomohopadhyaya Krishna Nath Nayapanchanan, Mahamahopadhyaya Yadaveswar Tarakarata, Mahamahopadhyaya Chandrakanta Tarkalankar, and others; and, compared with them, the persons who were for the heinous deed are but insignificant worms. Sooner or later these despicable men will have to atone for this sin.

178. Referring to the meeting held in London to decide about the steps

Englishmen at home and in the Transvaal.

that should be taken to put a stop to the outrages that are being perpetrated on natives of India in the Congo State, the *Bangavasi* [Calcutta] of the 29th February says, that, seen from outside, Englishmen appear to be very soft and kind-hearted, but it is these very people who are in the Transvaal also.

179. The remarks made by the *Pioneer* and the *Englishman* on the un-

The unofficial Commission on Mymensingh affairs.

official Commission held for the purpose of investigating the affairs at Mymensingh show, writes the *Bangavasi* [Calcutta] of the 29th February, how great is the pain which the Commission has caused in their hearts. The kingdom of righteousness should stand beside that of the Devils—this indeed is the ordinance of Providence.

180. Referring to Sir Denzil Ibbetson's death the *Bangavasi* [Calcutta] of the 29th February writes:—

Sir Denzil Ibbetson's death.

It is this Ibbetson who tried to pass the Colonisation Bill in the Punjab and who deported Lajput Rai and Ajit Singh. Where is he now? Such indeed is the end of all pride and of all attempts to establish one's mastery, but, it is a pity very few officials care to give it a thought. What, again, was the fate that pursued Lord Curzon? He got worsted in a quarrel with Lord Kitchener, had to leave India, and at last lost his wife. Sir Bampfylde Fuller had also to suffer a pretty similar fate, for he had to resign his appointment before his time.

181. The *Bangavasi* [Calcutta] of the 29th February is greatly shocked at the downfall of Justice Asutosh Mukerjee, which

Re-marriage of Justice Mukerjee's daughter.

must have been the result of western education. He really forced his widowed daughter to re-marry against her will and in spite of the protest of the girl's first mother-in-law, who was her proper guardian. Nobody could even conceive that Justice Mukerjee would stoop to such meanness. The girl's first mother-in-law sought the help of the law court which was refused to her. Nay, many Bengali pleaders did not even accept her brief. Justice Mukerjee may be a very great personage, but it is sure that he will have to go to hell as a result of this sin.

SOLTAN,
Feb. 29th, 1908.

SOLTAN,
Feb. 29th, 1908.

BANGAVASI,
Feb. 29th, 1908.

BANGAVASI,
Feb. 29th, 1908.

BANGAVASI,
Feb. 29th, 1908.

BANGAVASI,
Feb. 29th, 1908.

BANGAVASI,
Feb. 29th, 1908.

BANGAVATI,
Feb. 29th, 1908.

182. Referring to Lord Elgin's refusal to form a committee composed of representatives of all the Colonial Governments, as suggested by Lord Amphill, so that affairs like the persecution of Indians in the Transvaal might not be repeated, the *Bangavati* [Calcutta] of the 29th February says, that Lord Elgin and Mr. Morley may think such a committee as unnecessary, but the thousands and thousands of Indians who reside in the Transvaal do not think so. Surely men like Lord Elgin and Mr. Morley have no fear of a hereafter, or else they would not, while sitting near Emperor Edward's throne, have dared to ruin thousands of loyal Indians.

BASUMATI,
Feb. 29th, 1908.

183. In connexion with the question of the re-marriage of the widowed daughter of Mr. Justice Mukherji, the *Basumati* [Calcutta] of the 29th February writes that while it has a high respect for Dr. Mukherji, its respect for Hindu social rules and usages is higher still. From his own point of view the learned Judge may have acted for the best, but undoubtedly he has by this step of his impaired the dignity of Hindu society. There would be nothing to object if this marriage had not been celebrated in a professedly Hindu way. It is no good discussing whether widow-marriages are or are not allowed by the Hindu *Shastras*. But it is clear that Ashu Babu has acted arbitrarily by having gone against the wishes of his daughter's late husband's relatives, who are her natural guardians. There would be nothing to blame him for if his daughter had of her own accord re-married when she had attained majority. The *Bengales* triumphantly announces that many prominent men attended the marriage feast, but it has been cowardly and careful enough not to give out their names.

BASUMATI,
Feb. 29th, 1908.

184. The fact lately pointed out by the *Rangoon Times* that the banishment of opium from Burma has led to an increased use of morphia and cocaine amongst the Burmese, is regarded by the *Basumati* [Calcutta] of the 29th February as a natural result of an attempt by ignorant moral zealots to remedy social abuses without any knowledge of the actual social conditions prevailing in each case.

BASUMATI,
Feb. 29th, 1908.

185. In discussing the recent Indian debate in the Commons, the *Basumati* [Calcutta] of the 29th February characterises the strong condemnation for which Lord Curzon came in, during this debate at the hands of most of the Members of Parliament who took part in it, as rightful retributive justice for the humiliation which His Lordship while in office in India inflicted on many Indians, specially the Princes.

Continuing the paper points out that Dr. Rutherford and others of his views desire the permanence of British rule in India and hence they all deprecate the present ferment and awakening of India as an evil, which it certainly is not, looked at from the point of view of India's welfare. These Members of Parliament have therefore no title to be called sincere well-wishers of India. While, of course, no one will object to any administrative reforms that may be introduced in India, Indians must be prepared to rely on their own efforts for their own welfare. Any advantages which Dr. Rutherford and his friends may concede will fall far short of India's national aspirations. Considering the unhappy state the Indians are now in, they must be prepared to face all future ills with a full reliance on God.

BASUMATI,
Feb. 29th, 1908.

186. In discussing the strengthening of the law relating to sedition in the press, which the *Englishman* suggests, when referring to the recent *Sandhya* and *Nawasakti* cases, the *Basumati* [Calcutta] of the 29th February writes sarcastically of the liberalism, the love of India and the gratitude which the *Englishman* shows by making this shameless Satanic proposal. The *Englishman* cannot realise that the strengthening of the law will lead to the discovery of new methods of evading it. Thought cannot be repressed by force. The *Englishman* talks of the Chinese law on this subject, but it might as well have suggested a reversion to an older method of punishing sedition, viz. burying the offender up to the waist in earth and then setting a dog on him!

187. To what a bad end an autocrat finally comes has, says the *Bharat Mitra* [Calcutta] of the 29th February, been recently illustrated by the dastardly flight of Mr. Clarke from Mymensingh to join his new appointment at Shillong. He kept his departure so much a secret that probably he would not have confided it to his wife even. Armed policemen were appointed to patrol the routes by which he had to make his exit. The railway station was carefully guarded by the police. And it was at midnight, when the whole town was fast asleep, that the Magistrate left his quarters escorted by the Superintendent of the Gurkha Contingent stationed at Mymensingh and the chief Police Officers of the district. In fact, thou art the canker of the heart, oh, sin, exclaims the paper. Thou keepst the poisonous end of a sharp-edged sword fixed on the heads of thy devotees and hast the power of making the offspring of a lion even more cowardly than a jackal.

SHARAN MITRA,
Feb. 29th, 1908.

188. Stating that the people of Gaya and the neighbouring villages are terribly afflicted with famine, the *Bihar Bandhu* [Bankipore] of the 29th February invokes the mercy of God for their relief.

BIHAR BANDHU,
Feb. 29th, 1908.

189. In continuation of a series of articles on the "Establishment of *Swaraj*" (Report on Native Papers of 29th February 1908, paragraph 161), the *Daily Hitavadi* [Calcutta] of the 29th February writes as follows:—

DAILY HITAVADI,
Feb. 29th, 1908.

We have already said that in establishing *Swaraj* we must commence our operations in villages. The problem of keeping the peace in villages admits of an easy solution. In this work the police are worse than useless. It is because the people are essentially peace-loving that no great exertions are required for the purpose of keeping the peace in the mufassil. Considering how mischievous the police have become, the country would lose nothing if the Police Department were altogether abolished. We can very easily take the task of keeping the peace in villages into our own hands. Though the rulers would not willingly entrust us with the task, yet if we try we can undertake it ourselves. The village association or the zamindar may undertake to pay the salaries of chaukidars, and so convert them into national servants. In capital cities and towns we feel the presence of the rulers and our own helplessness in everything. But in villages the people have simply to pay the rent and then they are free in every respect, so much so indeed that even murders are sometimes punished by social proscription without the intervention of the Government officers. So it appears that in villages *Swaraj* may be very easily established. Let us reform our social system and the problem of *Swaraj* will have been solved. We can make our subjection less galling to us if only we make the attempt without running the risk of offending the rulers.

DAILY HITAVADI,
Feb. 29th, 1908.

190. Referring to the strike of Telegraph peons of the Calcutta Central Telegraph office, the *Daily Hitavadi* [Calcutta] of the 29th February says:—

The strike of Telegraph peons
in Calcutta.

Why did not the authorities grant the prayers of the Telegraph peons in time and thereby avert the present catastrophe? Did the men ask for the moon? Could not a satisfactory solution have been arrived at if a sincere attempt had been made? The fact is that the authorities are not much disposed to listen to the prayers made by weak parties. Their apathy has at last driven the men to desperation and to adopt extreme methods. It seems that in the present case mere cudgelling will not do; the salaries of the men must also be increased.

The chief grievance of the men is that Mr. Newland's new order* has had the effect of diminishing their income at a time when they were expecting to get an allowance for the high prices of food-stuffs. Formerly they used to get three pice for each urgent message, but Mr. Newland has reduced this to two pice. Moreover they often got only one message for delivery, where they were to get at least four messages every day. The higher officials, as usual, paid no attention to the representation of the men and they struck work at 10 at night on the 27th February last. In their second petition they have

mentioned all their grievances and prayed for the re-instatement of peons Nos. 59 and 312 who had been dismissed for no offence whatever. The composition of the petitions shows that *Swadeshi* and *Bande Mataram* have no connection with the strike. So, it will not do merely to lay the whole blame at the door of those movements, but the question must be dealt with in a far different manner.

HINDUSTHAN,
Feb. 29th, 1908.

191. Whenever a Railway is to be opened, or a road constructed, writes the *Hindusthan* [Calcutta] of the 29th February, it is Hindu temples that have to be broken, and

The Paresnath Hill. Hindu idols that have to be removed. Lakhs and lakhs of Hindus protest but their cries and prayers are not listened to. Such, however, is not the case where a Mahammadan mosque or shrine is concerned. The fact is, that Hindus are peaceful and weak, whereas Musalmans are rash and strong. The Jains offered a unanimous protest against the defilement of their most sacred shrine at Paresnath, but in vain; and that place is now going to be a holiday resort for Christians. This is nothing if not oppression.

HINDUSTHAN,
Feb. 29th, 1908.

192. The *Hindusthan* [Calcutta] of the 29th February is pleased to learn that Sekh Mahammad Ekbal, M.A., has been appointed as the officiating Professor of Arabic in the London University. Such an arrangement is but in keeping with the natural order of things,

but it would be quite the opposite if an Englishman were to be appointed as the Professor of Sanskrit or Arabic in an Indian college.

HINDUSTHAN,
Feb. 29th, 1908.

193. The *Hindusthan* [Calcutta] of the 29th February condemns the youths and students of Agra who offered what may be called a political worship to Lajpat Rai, and gave him the little of "The Lion of the Punjab." The paper is sorry that the boys defied their teachers and professors and engaged themselves in a thing like this, and the men who encouraged them are enemies to the country. The *Bande Mataram* of Calcutta is a champion of this party.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

194. The *Howrah Hitaiishi* [Howrah] of the 29th February speaks of the re-marriage of Dr. Ashutosh Mukerjee's widowed daughter as a damning act and expresses regret at Dr. Mukerjee's moral degeneration.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

195. A correspondent of the *Howrah Hitaiishi* [Howrah] of the 29th February says that the inhabitants of Dor Guabedya, in the Midnapore district, are resolved to uphold the cause of the *Swadeshi* movement in every work in the village and have held some meetings for the purpose. The only opponents of this movement in the village are Girish Chandra and Gokul Chandra Adhikari and one or two other men. The bulk of the villagers have resolved to punish these men for their enmity to the *swadeshi* movement. The writer advises the villagers to sink all personal jealousies and work together for the common good.

HOWRAH HITAIISHI,
Feb. 29th, 1908.

196. Referring to the fact that many high Indian officials and some members of the English Cabinet, such as Sir H. Campbell-Bannerman and Mr. Morley are reported to have been suffering from ill-health, the *Howrah Hitaiishi* [Howrah] of the 29th February says that according to the Hindu *Shastras*, disease is the effect of sin. The synchronous appearance of physical ailments among the members of the Government with the introduction of unhealthy elements in the system of administration leads the Hindus to think that the one is the effect of the other, and that the effect can be removed only with the cause. Will the English officials who bear malice against the Hindus, realise the spirit of this fundamental truth?

NAVJIVANI,
Feb. 29th, 1908.

197. The *Navajivani* [Calcutta] of the 29th February writes:—
Previously European cyclists, whenever they saw Bengalis in their way, did not use to put on the bell, but would quietly come up and push them from behind. The result was not often a very pleasant one for the cyclist, for the Bengali used to get frightened and to jump up, thus knocking the cyclist down in the dust. Now, however, European cyclists carry a cane wherewith to whip any Bengali who may happen to come in their way. Is it not mean and ungrateful thus to treat the people of a country which provides Englishmen with

everything? But then the life of a Bengali has been assessed at ten rupees only, and it cannot be expected that Europeans will treat them as men.

198. The *Sandhya* [Calcutta] of the 29th February publishes a letter signed by some representative members of the Santipur Ballabh Samiti in which the *goalas*, or milkmen claim the status in society to which they are entitled. If their claims are recognised then the milkmen will implicitly obey the leaders of Bengal.

The milkmen of Bengal and their demand of social rights.

SANDHYA,
Feb. 29th, 1908.

199. Referring to the approaching release of Babu Bepin Chandra Pal on the 9th March next, the *Sandhya* [Calcutta] of the 29th February says that the happy occasion should be celebrated in Calcutta by illuminations, decorations and other marks of rejoicing. The poor and the destitute must be sumptuously fed.

SANDHYA,
Feb. 29th, 1908.

200. Seeing that the Bengal Chamber of Commerce is going to raise a fund for the relief of the famine-stricken in India, the *Hitvarta* [Calcutta] of the 1st March wonders if this is an attempt on the part of the English merchants to suppress boycott. The English merchants who are pampering on the Indian wealth can do much in the way of helping the poor Indians, but to expect good at their hands is to hope for something impossible.

The Bengal Chamber of Commerce and the famished Indians.

HITVARTA,
Mar. 1st, 1908.

201. The *Jagaran* [Bagerhat] of the 1st March thanks the traders of Fakirhat (in Khulna) for having succeeded in boycotting foreign goods in that place.

JAGARAN,
Mar. 1st, 1908.

202. The *Jagaran* [Bagerhat] of the 1st March is glad that by order of the Manager Babu, the sale of foreign goods has been to a large extent stopped in the Bagerhat Fair. Still, however, foreign salt is being sold in private, and the Manager's attention is drawn to this.

Boycott in the Bagerhat Fair.

JAGARAN,
Mar. 1st, 1908.

203. The *Jagaran* [Bagerhat] of the 1st March is glad to find that the new Magistrate of Khulna is not following the footsteps of his predecessor, and is just, courteous and of an independent spirit.

The Magistrate of Khulna.

JAGARAN,
Mar. 1st, 1908.

204. Referring to the degenerated state of the health of Bengal villages, the *Daily Hitavadi* [Calcutta] of the 2nd March says:—

DAILY HITAVADI,
Mar. 2nd, 1908.

It will not do merely to cry "we want *swaraj*," "we want *swaraj*." The cultivating class, who will form the main-stay of your contemplated *swaraj*, must first of all be saved from destruction. The zamindar or the village association should fine people guilty of knowingly and wilfully doing acts calculated to injure the health of the village, and devote the fines thus realised to sanitary purposes. The village association should, in fact, take in hand all sorts of works of public utility. In large villages it should divide itself into different departments guiding and controlling the health, education, commerce, industries, etc., of the villagers. In doing all this it will sometimes be necessary to take the help of officials. But it will also be found that there are many things which we ourselves can do, without any such extraneous help, and which are at present left to be done by officials owing to over ignorance and idleness. We have a vast field of action before us. If we enter it with courage and determination we shall see that as our duties are endless, the means of performing them and our capacity to grapple with them are also endless. Oh, when shall we turn from words to action!

205. Referring to the remarks made during the distribution of prizes in the Free Church Institution, by His Honour Sir Andrew Fraser, as regards the cessation of all unrest in Western Bengal, the *Hindusthan* [Calcutta] of the 2nd March says, that the unrest would not have become so great if officials were not so rash, and if the police were kept in control by the Lieutenant-Governor. It is a pity for Eastern Bengal that her affairs have all along been placed in the hands of Lieutenant-Governors like Sir Bampfylde Fuller and Sir Laucelot Hare and of Magistrates like Messrs. Clarke, Emerson, etc.

Officials and unrest in Bengal.

HINDUSTHAN,
Mar. 2nd, 1908.

HINDUSTHAN,
Mar. 2nd, 1908.

206. The *Hindusthan* [Calcutta] of the 2nd March writes :—

Advocating the proposed Press
Act.

When during Lord Auckland's administration, fourteen thousand English soldiers were killed in a day by Akbar Khan, the son of Amir Dost Mahammad of Kabul, when all Englishmen out here in India were trembling with fear on account of the smallness of the British force in this country, and when they (i.e., the Englishmen) were frightened to see the Musalmans advocating the cause of the Amir of Kabul, many Musalman journals published highly seditious articles and tried to inflame the Musalmans against the British. This made Lord Auckland desire to put down all seditious newspapers by abolishing them altogether. Mr. Marshman, the Editor of the *Friend of India*, persuaded him not to close the safetyvalves of the public mind. The result of this prudent step was that all sedition disappeared within a short time. Our present day journalists like Mr. Newman and others are, however, only egging the Government on to pass the Press Act.

SANDHYA,
Mar. 2nd, 1908.

207. In connexion with the marriage, of Mr. Justice Mukerji's daughter,

Mr. Justice Mukerji's daughter's
marriage.

an anonymous correspondent of the *Sandhya* [Calcutta] of the 2nd March, writes that Pandit Pramatha Nath Tarkabhusan, who attended the marriage is not one of the pandits of Bhatpara, and further that Mohamasho-padhyay Sib Ch. Sarbabbhoum had nothing to do with the marriage. No Bhatpara pandit approves of this marriage.

SANDHYA,
Mar. 2nd, 1908.

208. The [*Sandhya*] Calcutta of the 2nd March calls on the Bengali public to give a right royal reception to Mr. Bipin Chandra Pal, when he comes out of jail. The paper declares if there is no adequate response to this appeal, it will have to be inferred that the country cannot appreciate patriotism and has not yet been roused.

DAILY HITAVADI,
Mar. 3rd, 1908.

The Jute Market and jute
growers.

209. The *Daily Hitavadi* [Calcutta] of the 3rd March says that some time ago it advised the growers of jute not to sell this commodity at a low price, for if they can hold it back for some time, the European merchants will be obliged to pay high prices for it. But this advice was followed by only a few, with the result that every jute grower has had to suffer great loss this year, because the European buyers unanimously refused to pay good price for this commodity. It is the want of unity among the cultivators which has brought this loss on them. When the jute trade is entirely in the hands of Europeans, it is madness to expect that the jute growers can thrive in the business without unity of action among themselves.

Again, jute cannot be held back for years like rice. Labouring as they do under this disadvantage the jute-growers cannot reasonably hope to get profits from jute cultivation every year.

The price of rice has risen very high this year, so that if the cultivators had grown less jute and more paddy, they would have made large profits instead of suffering losses. Rice must find a market for itself, for it is the staple food of the people of the country. Besides this, rice and paddy can be held back for years.

DAILY HITAVADI,
Mar. 3rd, 1908.

Mr. Thorburn's speech.

210. Referring to Mr. Thorburn's speech on the present discontent in India, the *Daily Hitavadi* [Calcutta] of the 3rd March sarcastically remarks that Mr. Thorburn and others of his creed need not be sorry nor anxious; for, Lord Curzon has by his Educational reforms (?) taken off the fangs of sedition in India, and Sir H. Risley's circulars and Lord Minto's measures are expected to kill it very soon.

MANBHUM,
Mar. 3rd, 1908.

Remarriage of Justice Mukerjee's daughter.

211. The *Manbhumi* [Purulia] of the 3rd March is indignant at the re-marriage of the widowed daughter of Justice Mukerjee and condemns it in very strong terms.

NAVASAKTI,
Mar. 3rd, 1908.

212. The *Navasakti*

Reception to B. C. Pal.

[Calcutta] of the 3rd March makes a call for Volunteers to come forward for giving Babu B. C. Pal a proper reception when he comes out of jail. The volunteers are to bring written permission from their guardians in each case and are to register their names at 23, Sib Narain Dass's Lane. The Reception Committee disclaims all responsibility for volunteers who assist in the reception without having registered their names.

213. The *Navasakti* [Calcutta] of the 3rd March gives an account of the recent incidents at Tuticorin in the course of which a local speaker named Chidambaram Pillay

Incidents at Tuticorin.

is alleged to have held a meeting against the wishes of the local Magistrate, who accordingly brought up a body of armed reserve police close to the gathering and made them go through various evolutions with a view to strike terror into the crowd.

214. The *Nihar* [Contai] of the 3rd March says that Dr. Ashutosh Mukerjee has set a noble example and shown great moral courage by re-marrying his widowed daughter. This act of his will do a great good to Bengal and the whole country will follow his example.

The re-marriage of Dr. Mukerjee's widowed daughter.

215. The *Sandhya* [Calcutta] of the 3rd March publishes the proceedings of a great condolence meeting held on last Saturday at the M. L. Jubilee Institution at 29, Mirzapur Street, Calcutta. Maulvi Samsul Huda, Vakil, was in the chair. Two resolutions expressing sorrow at the untimely death of the illustrious nationalist leader of Egypt and deep sympathy for his bereaved family and his successor were passed. Distinguished Hindus and Musalmans attended.

A condolence meeting in honour of the late Mustapha Kamel Pasha.

216. The *Sandhya* [Calcutta] of the 3rd March reports that the first celebration of the Sivaji festival was performed with great enthusiasm at Panihati. Lathi play and dagger play and other gymnastic feats were very successfully performed.

The Panihati Sivaji festival.

217. The *Daily Hitavadi* [Calcutta] of the 4th March takes Lord Minto's Government strongly to task, because while His Excellency talks of "honest *swadeshi*," he takes no action against the dishonest action of Manchester and Austrian manufactures in stamping "*Bande Mataram*" and "*swadeshi*" on their cloths and matches, respectively. In this connexion the paper points out how an Irish society named "the Irish Industrial Development Association" lately took action against a Lancashire firm of manufacturers of rubber goods branding their goods with the "Shamrock," in order to popularise their sale in Ireland. In concluding, the paper remarks that this refusal of the Government to interfere with the dishonest practices of people of its own race and its policy of branding men who preach against the use of foreign goods with the name of "dishonest *swadeshi*ists," show how ardently *swadeshi* the English are. The European cheat is allowed to go on cheating openly, while the Indian youth incurs official wrath for his patriotism.

218. The *Sandhya* [Calcutta] of the 4th March, publishes a letter over the signatures of some Bengalee gentlemen announcing the reception to be given to Bepin Chandra Pal on his release from imprisonment, and calling on the public to subscribe for a purse which it is proposed to present to him. The paper also says that on Bepin Chandra Pal's release, a cordial welcome should be given to him by feasting the poor, singing stirring songs, etc. Every one should decorate and illuminate his house, and the occasion should be celebrated by fireworks and bombs.

The reception of Bepin Chandra Pal.

URIYA PAPERS.

219. The *Sambalpur Hitaishini* [Bamra] of the 18th January is glad to learn that the Raja of Dhenkanal has stopped the export of rice from his state, and observes that such an order is very necessary in view of the present distress in that state. The writer exhorts the other Chiefs to follow the example of Dhenkanal.

Export of rice prohibited from Dhenkanal.

220. A correspondent of the same paper states that although paddy was not harvested in sufficient quantity in the Athmallik state this year, the condition of the castor and mustard crops there is prosperous. As the price of each of the above crops is high this year, it is hoped that the agriculturists

The hopeful rabi crops in Athmallik.

NAVASAKTI,
Mar. 3rd, 1908.

NIHAR,
Mar. 3rd, 1908.

SANDHYA,
Mar. 3rd, 1908.

SANDHYA,
Mar. 3rd, 1908.

DAILY HITAVADI,
Mar. 4th, 1908.

SANDHYA,
Mar. 4th, 1908.

SAMBALPUR
HITAISHINI,
Jan. 18th, 1908.

SAMBALPUR
HITAISHINI,
Jan. 18th, 1908.

in that state will be able to sow their *rabi* crops to advantage and thereby tide over the present distress in that state.

URIYA AND NAVA-
SAMVAD,
Jan. 22nd, 1908.

221. The *Uriya and Navasamvad* [Balasore] of the 22nd January congratulates the Hon'ble Sir Charles Allen, Chairman of the Calcutta Corporation, on his elevation to a knighthood and observes that he amply deserves the honour conferred upon him by the benign Government.

URIYA AND NAVA-
SAMVAD,
Jan. 22nd, 1908.

222. The same paper, while approving of the action of the Political Agent of the Tributary and Feudatory States of Orissa in having declined to recommend the affiliation of the recently-established Higher English School at Nilgiri to the Calcutta University, on the ground that a high school is not necessary at a place like Nilgiri, which is so near to Balasore, observes that the money spent on the high school may be better utilised in the instruction of the masses and that the establishment of a technical school for the teaching of carpentry and stone-work will prove more suitable and useful.

URIYA AND NAVA-
SAMVAD,
Jan. 22nd, 1908.

223. Learning from its contemporary of the *Englishman*, that a proposal is going on to abolish the duty on the salt required for salting the dry fish, the same paper wants to know the date when salt intended for the consumption of man and the bovine species will be made free of duty.

URIYA AND NAVA-
SAMVAD,
Feb. 22nd, 1908.

224. The same paper states that although men and women are known to have been wounded or killed by railway collisions that have of late become frequent, the Railway authorities do not seem to take any serious steps to prevent their recurrence in the future. The writer hopes that Government will do something in the matter.

URIYA AND NAVA-
SAMVAD,
Jan. 22nd, 1908.

225. Referring to the infliction of a fine of Rs. 5 and other punishments on a student of the Ravenshaw College, Cuttack, for joining a public meeting that was held with the object of passing a vote of thanks on His Honour the Lieutenant-Governor of Bengal for His Honour's famine policy in Orissa, the same paper observes that the punishment was unjust and that it suits the constitution of a more barbarous Government than the English. Why not close all schools and colleges if you apprehend that education will lead to sedition? Knowledge is never the progenitor of sedition. Surely this is a calumny on the honour and prestige of the British Government.

URIYA AND NAVA-
SAMVAD,
Feb. 22nd, 1908.

226. The same paper thanks the Maharaja of Dhollandra in Gujrat for his gift of free primary education to the people of his State and for increasing the number of free scholars in the schools of that State.

URIYA AND NAVA-
SAMVAD,
Jan. 22nd, 1908.

227. The same paper states that there was a shower of rain in Akhoypada in the Balasore district.

URIYA AND NAVA-
SAMVAD,
Jan. 22nd, 1908.

228. The same paper gives an account of the treatment accorded to the black race by the white race, both in India and the Transvaal and in other countries and exclaims in anguish. "Are we the subjects of His Majesty the Kings-Emperor?" "Is His Majesty the King-Emperor our real King?"

URIYA AND NAVA-
SAMVAD,
Jan. 22nd, 1908.

229. The Akhoypada correspondent of the same paper states that over and above the distress caused by famine in that part of the Balasore district, the khanapuri proceedings in connection with the revision settlement are tormenting the people in the highest degree.

SAMBADVANIKA,
Jan. 23rd, 1908.

230. The *Sambadvani* [Balasore] of the 23rd January is of opinion that a branch light railway from the Kapilas Road Station to the north of Cuttack, to Kapilas in Dhenkanal, will prove not only remunerative to the railway company, but add to the comfort and convenience of those pilgrims who visit the temple of the god Chandra Sekhar situated on that hill every year.

231. Referring to the proposed division of the Midnapore district into two parts, the same paper suggests that the Uriya-speaking tracts in that district should be amalgamated with the Orissa Division on the important considerations of race and language. The writer hopes that His Honour the Lieutenant-Governor of Bengal will not overlook the points raised so early in the public papers.

SAMBADVANITA,
Jan. 23rd, 1908.

The proposed amalgamation of the Uriya-speaking tracts of the Midnapore district with the Orissa Division.

232. Referring to the repairs of the road from thana Basudevpur to Kanika via the Coast Canal, which have already commenced, the same paper points out that this work will no doubt relieve a large number of day-labourers, who would otherwise have been killed by the famine. It is, however, necessary for the local officers to see that the day-labourers are not in any way oppressed by the contractors under whom they will have to work.

SAMBADVANITA,
Jan. 23rd, 1908.

Relief work in the Basudevpur thana in the Balasore district.

233. The same paper is glad to state that the officers in connection with the Basudevpur thana in the Balasore district distributed *gratis* rupees fifty among the poor people in that thana, though this charitable work could not go on for a longer period through want of funds. It is said that rupees two hundred will be distributed every week among the poor in each of the four markets belonging to that thana.

SAMBADVANITA,
Jan. 23rd, 1908.

Alms to the poor in Basudevpur in Balasore.

234. The same paper mourns the death of Babu Abhiram Bhanj, M.A., B.L., who was a promising young man of good parts. The paper appears in black and publishes the letters of correspondents, who all mourn his loss bitterly.

SAMBADVANITA,
Jan. 23rd, 1908.

The demise of Babu Abhiram Bhanj mourned.

235. The same paper feels that the services which Mr. M. S. Das, C.I.E., rendered to Orissa by going to England at great self-sacrifice, have not been adequately recognised by the people of that province. The writer therefore suggests that the leading persons in all the districts of Orissa should invite him to their houses and show him sympathy in every way.

SAMBADVANITA,
Jan. 23rd, 1908.

Mr. M. S. Das, C.I.E.

236. The *Nilachal Samachar* [Puri] of the 24th January states that some houses in the Dolmandap sahai in the Puri town caught fire on the 20th and 21st January and were thus destroyed.

Jan. 24th, 1908.

Fires in the Puri town.

237. The Bhubaneswar correspondent of the same paper states that many persons are suffering there from fever and that some deaths have been due to that cause.

NILACHAL SAMACHAR,
Jan. 24th, 1908.

Fever in Bhubaneswar.

238. The Parikud correspondent of the same paper while approving of the manner in which the District Engineer is discharging his duties in connection with the relief work in Parikud, suggests that instead of constructing embankments at first, it would be better to repair old tanks, thereby increasing the sources of water-supply in that estate.

NILACHAL SAMACHAR,
Jan. 24th, 1908.

Relief works in Parikud.

239. The same correspondent states that the condition of the *mandia* crop is hopeful in Parikud and that this crop is calculated to alleviate the suffering of the distressed to a certain extent.

NILACHAL SAMACHAR,
Jan. 24th, 1908.

The *mandia* crop in Parikud.

240. Referring to the circular of the Calcutta High Court, which has empowered all Munsifs working under it to take down the depositions of witnesses in the English language, the same paper points out that this unwise order may often lead to the miscarriage of justice, for the Munsifs are as a body all Bengalis, who do not properly understand the Uriya language. The majority of the pleaders are also Bengalis, who, when conversing with Uriyas, often use a mixed dialect. Under such a state of things, it is not safe to have the depositions recorded in an alien tongue. The circular may work well in Bengal where the people, the Bench and the Bar are Bengalis. In Orissa the working of the circular can only produce unmitigated mischief.

NILACHAL SAMACHAR,
Jan. 24th, 1908.

The order to record depositions in English not approved.

NILACHAL SAMACHAR,
Jan. 24th, 1908.

241. The same paper complains that the management of the Bhubaneswar temple in the Puri district is not as yet free from its inherent blemishes, for the god Lingaraj is served with only one meal in twenty-four hours. The pilgrims who generally look up to the holy food for consumption at Bhubaneswar are inconvenienced in an extraordinary degree. The writer hopes that the authorities concerned will take immediate steps to remove this state of thing as quickly as possible.

NILACHAL SAMACHAR
Jan. 24th, 1908.

242. The same paper states that a state of famine prevails both in and around Bhubaneswar, which has become so serious as to engage the attention of the authorities concerned.

NILACHAL SAMACHAR,
Jan. 24th, 1908.

243. - The same paper gives an account of the welcome *soiree* that was held in Puri under the Presidency of Pandit Gadadhar Ramanuj Das to present an address to Professor Macdonell, M.A., a distinguished Sanskrit scholar of European reputation and a Professor of the Oxford University, who had come to Puri in company with Mahamahopadhyaya Haraprasad Sastri, M.A., to inspect ancient Sanskrit manuscripts written on palm leaf. After the recitation of a certain number of hymns by the Pandits and scholars connected with the *Muktimandap*, a Sanskrit address written on decorated palm leaf and enclosed in a beautifully manufactured *Kainsa* box was presented to the learned professor. The ceremony of garlanding the neck of the learned professor with camphor garlands peculiar to Puri was performed by the Mahamahopadhyaya, who read an English translation of the address. He was followed by Pandits Jogendra Misra, Kavyavisarad, Jagannath Tark, Sankhya, Nyaya-tirth, Biswanath Mahapatra Tarkabhusan, Harihar Misra Nyayabhnsan and Gadadhar Tripathi, who delivered excellent speeches pointing out the necessity of reviving the old Sanskrit literature for which the interest of the learned in India has of late shown signs of decay. The Mahamahopadhyaya then delivered a nice little speech on the union of the East and the West and on the past history of the Uriya race. Professor Macdonell expressed his gratitude for the honour done to him and expressed his willingness to do something at Calcutta in consultation with the authorities concerned for the revival of Sanskrit learning in India. The meeting then dissolved with a vote of thanks to the chair.

GARJATBASINI,
Jan. 25th, 1908.

244. The Angul correspondent of the *Garjatbasini* [Talcher] of the 25th January states that the Deputy Commissioner, the Subdivisional Officer and the Settlement Officer, Angul, having stopped the export of rice from that district, rice is easily available there for sale.

GARJATBASINI,
Jan. 25th, 1908.

245. The same correspondent states that mustard oil sells at 15 chhataks and sesamum oil at 1 seer and 2 chhataks per rupee in Angul.

GARJATBASINI,
Jan. 25th, 1908.

246. The same correspondent states that *rabi* has not yet been sown in Angul and that as sufficient paddy was not harvested in the last season, paddy is hardly available at the rate of 17 seers per rupee.

GARJATBASINI,
Jan. 25th, 1908.

247. The same correspondent states that the weather in Angul was very cold in the last week, that mango trees have already been seen to blossom and that the agriculturists there are harvesting the paddy.

GARJATBASINI,
Jan. 25th, 1908.

248. The same paper is glad to learn that the Political Agent of the Orissa Tributary States is going to instal the Minor Chief of Kasipur on the *gaddi* of that State, and observes that the Political Agent is in the habit of favouring those Minor Chiefs, who show signs of ability.

GARJATBASINI,
Jan. 25th, 1908.

249. The same paper does not agree with his contemporary of the *Samvad Vahika* in the latter's view that a Branch post-office, if established at Banguri Singa, would prove more useful and successful than the one established at Matanga. The writer shows arguments to prove that Matanga in Dhenkanal is the best place for an experimental branch post-office.

250. Referring of the *Garjatbasini* that several dacoits noted for daring deeds in the Talcher state have found a secure abode in the jungles between Bamra and Talcher, the same paper of the 25th January points out that this can never be the case, as the Bamra Police is always on the alert. Besides the jungles on the Talcher borders are not so inaccessible as to prevent the Talcher Police from pursuing the dacoits to their secure homes.

SAMBALPUR
HITAISHINI,
Jan. 25th, 1908.

The abolition of the law class from the Ravenshaw College, Cuttack.

251. The same paper is sorry to learn that the B. L. class attached to the Ravenshaw College has been abolished and thereby the Uriyas prevented from joining a noble and lucrative profession. The Uriya middle classes for whom the law class was intended have not the means to send their children to Calcutta for the prosecution of law studies. The writer hopes that the Bengal Government will listen to this particular grievance of the Uriyas and take such steps as it thinks necessary for its removal. The *Utkal Sabha* is also exhorted to move quickly in the matter.

SAMBALPUR
HITAISHINI,
Jan. 25th, 1908.

Land Record Director's calculation establishing a ten-anna crop in Puri not accepted.

252. The same paper of the 8th January is inclined to think that the calculation of the Director of Land Records establishing that a ten-anna crop was reaped in the Puri district in the last season is wrong and observes that a state of famine prevails in Puri, which is not in any way in a better state than the other districts of the Orissa division.

SAMBALPUR
HITAISHINI,
Jan. 25th, 1908.

A severe famine in Khandpara.

253. The same paper endorses the statement of the *Utkalbasi* that a serious state of things exists in Khandpara, where the people are in great distress and where no arrangements have as yet been made to relieve it. The writer exhorts the Raja of Khandpara to move quickly in the matter and to save his subjects from death due to starvation.

SAMBALPUR
HITAISHINI,
Jan. 25th, 1908.

The weather in Bamra.

254. The same paper states that there were a few showers of rain in Bamra which have benefitted the castor, wheat and other standing crops.

SAMBALPUR
HITAISHINI,
Jan. 25th, 1908.

The demise of Maharaja Sir Jotindra Mohan Tagore Bahadur mourned.

255. The same paper joins its contemporaries in mourning the death of Maharaja Sir Jyotindra Mohan Tagore Bahadur K.C.S.I., who was a leader of the Bengalis and for whom the whole of Bengal mourns.

SAMBALPUR
HITAISHINI,
Jan. 25th, 1908.

The demise of Babu Abhiram Bhanj mourned.

256. The same paper of the 20th January mourns the death of Babu Abhiram Bhanj M.A., B.L., a rising young Uriya who, had he lived, would have been of great service to the Uriya community. The young Uriyas are lamenting his death bitterly.

SAMBALPUR
HITAISHINI,
Jan. 25th, 1908.

The tiger scare in Patia.

257. The *Utkaldipika* [Cuttack] of the 25th January states that a tiger has been giving much trouble in Madhuhan and other villages at Killa Patia in the Cuttack district, inasmuch as the cultivators are afraid to go to their fields during the night. This has enabled the thieves to steal *rabi* and other crops from the fields.

UTKALDIPIKA,
Jan. 25th, 1908.

Fires in the Puri town.

258. The same paper states that there were frequent fires in the Dolmandhop Sabi in the Puri town in the last week and that they are attributed to incendiarism.

UTKALDIPIKA,
Jan. 25th, 1908.

The weather and public health in Cuttack.

259. The same paper states that cold has abated in the Cuttack town and that though small-pox prevails, it has not been known to end fatally in any case.

UTKALDIPIKA,
Jan. 25th, 1908.

Small-pox and cholera in Kendrapara.

260. The Kendrapara correspondent of the same paper states that cases of small-pox appear here and here in that subdivision and that cholera is becoming more serious day by day.

UTKALDIPIKA,
Jan. 25th, 1908.

The weather and public health in Puri.

261. The Puri correspondent of the same paper states that cold has abated, that the spring has made its appearance, and that the public health is good in that town.

UTKALDIPIKA,
Jan. 25th, 1908.

UTKALDIPIKA,
Jan. 25th, 1908.

The mango in Cuttack.

262. The same paper states that the mango trees have begun to blossom in some parts of

UTKALDIPIKA
Jan. 25th, 1908.

Cuttack.

263. The Jhankar correspondent of the same paper states that there was rain in that part of the Cuttack district in the last week. This rain is said to have proved injurious

The mango in Jhankar.

to the mango crop.

UTKALDIPIKA
Jan. 25th, 1908.

264. The Kendrapara correspondent of the same paper states that cold has not abated there at all, that there was fog in the last week, that the mango crop is hopeful, that the *Dalua* paddy is being transplanted and that the

The mango and the *mung* in Kendrapara.

Jhain mung is being sown.

UTKALDIPIKA,
Jan. 25th, 1908.

265. The same paper is sorry to state that the Revision settlement operations are adding to the troubles of the people who are already in a famished state. Many have left their homes for Calcutta and other places, while

The Revision settlement in Orissa.

those that are at their homes are busy in procuring food for their families and children. How can they attend the Settlement Office and dance attendance on the Amins and other settlement officers? The writer then quotes passages from two of his correspondents in which it is pointed out that the Amins are troubling the people in various ways. It is further urged that Amins should not be permitted to work in these villages in which they or their friends have lands. At any rate Revision settlement must not be permitted to make any further progress in Orissa, which is now passing through a critical stage.

UTKALDIPIKA,
Jan. 25th, 1908.

266. The same paper is of opinion that the Ravenshaw Girls' school is making good progress under the able guidance of

The Ravenshaw Girls' School.

Miss Das, who is labouring hard to place the institution on a sound footing. The writer exhorts all Uriya gentlemen to help her in every way.

UTKALDIPIKA,
Jan. 25th, 1908.

267. Referring to the specimen of sugar received by it from the Bamra

The sugar manufactured in Bamra.

Manufactory, the same paper observes that it is equal in quality to the sugar manufactured at Kasi (Benares) and that its use should be encouraged in

Orissa in every way. The writer exhorts the Raja of Bamra to make the manufactory successful in every way.

UTKALDIPIKA,
Jan. 25th, 1908.

268. The same paper is glad to learn that the cotton mills in India are supplying thread to Europe, Egypt and Turkey in good quantities, though they are unable to supply articles strictly according to their specimens received. The writer hopes that the mill-owners will try their best to produce the best articles demanded of them.

UTKALDIPIKA,
Jan. 25th, 1908.

269. The *Samvad Vahika* of Balasore having expressed a desire that the

Bengali settlements in Betnati.

Bengalis should not be permitted to acquire lands in Betnati in Maurbhanj for the purpose of effect-

ing a settlement therein, the same paper points out that as the Uriyas cannot do anything themselves, they must not be jealous of their Bengali brethren, who by benefiting themselves will no doubt in the long run benefit the Uriyas too. The wheel of progress cannot stop because the Uriyas are not ready.

RAJENDRA CHANDRA SHASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 7th March, 1908.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 7th March 1908.

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CONFIDENTIAL

REPORT PART II

ATTITUDE-OWARD ENGLISH NEWSPAPERS IN 1908

THE ENGLISH NEWSPAPERS IN 1908

THE ENGLISH NEWSPAPERS IN 1908

THE ENGLISH NEWSPAPERS IN 1908

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A review of the English newspapers in 1908. The review is based on the following facts: The English newspapers in 1908 were characterized by a general tone of conservatism and a general attitude of hostility towards the United States. The English newspapers in 1908 were characterized by a general tone of conservatism and a general attitude of hostility towards the United States.

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II.—HOME ADMINISTRATION.

(a)—Police.

225. With reference to that part of Sir Andrew Fraser's speech, delivered at the opening of the Police Training School at Ranchi, in which he expressed his pleasure at being called the "Policeman's friend" by Mr. Knyvett, the *Amrita Basar Patrika* says:—

"It was scarcely necessary for Sir Andrew Fraser to make such a declaration on the occasion of performing a public function, for his reputation as the 'Policeman's friend' has already spread far and wide. Indeed, we are not quite sure if Mr. Knyvett did not borrow the expression from the people, who, among themselves, call His Honour the friend, guide, and defender of the police and their doings. But is Sir Andrew really proud of the compliment paid to him by his proteges? Why, we thought he would indignantly resent the impertinence of the police officer who dared associate his name so intimately with a section of public officials, for whom, generally speaking, both people and responsible authorities have nothing but contempt."

In this country the police and the people bear the same relation to each other as the cobra and the mongoose. By accepting the appellation of "Policeman's friend," Sir Andrew Fraser has only rendered himself liable to be called "the People's foe." For unless the existing force is thoroughly reformed and cast in a different mould, there is very little difference between "the Policeman's friend" and "the People's foe."

226. Commenting on Sir Andrew Fraser's speech at the opening of the Police Training School at Ranchi, the *Bengalee* thinks it due to Sir Andrew Fraser to say that the greater part of the speech is an eloquent exhortation to the police to do their duties efficiently and assiduously, but withal sympathetically. Such exhortations, indeed, have far less value than is usually supposed, and one may perhaps doubt if a Lieutenant-Governor would not make himself more useful both to the public and the police by enforcing discipline in one single instance than by a dozen eloquent exhortations. An exhortation, moreover, can scarcely fail to lose much of its weight when, as in this case, it proceeds from one who has never enforced the discipline which he applauds. But even an exhortation is better than a blind vindication, and in so far as Sir Andrew has, in this instance, addressed an exhortation to the police, His Honour can certainly be said to have improved upon the methods he has so far followed as Lieutenant-Governor.

227. The *Bengalee* remarks that Sir Andrew Fraser was in high glee at Ranchi when he was in the midst of what is described as a meeting of the Mutual Adulation Society. He was rightly called by the head of the Provincial Police as the "Friend of the Police," and the journal hopes that when the time comes for his retirement, the contribution from his admirers in the Police Service will be more than sufficient to defray the cost of an equestrian statue.

228. In continuation of its previous article, where it was sought to be shown that by appropriating the title of "the Policeman's friend" Sir Andrew Fraser had practically chosen for himself the appellation of "the people's foe," the *Amrita Basar Patrika* writes:—

"Looked at from another point, the position of Sir Andrew Fraser is equally far from unenviable. Mr. Knyvett, head of the Provincial Police Department, approaches His Honour as the supreme ruler of Bengal and confers on him the distinction 'the friend of the policeman.' Mr. Knyvett thereby insinuates that Sir Andrew is a party man who has his favourite and unfavourite wives among the departments subordinate to him. Sir Andrew took this as a compliment but, as a matter of fact, it was a slur cast upon his character. If he was a friend of the police, was he not also a friend of, say,

AMRITA BASAR
PATRIKA,
28th Feb. 1908.

BENGALUR,
28th Feb. 1908.

BENGALUR,
29th Feb. 1908.

AMRITA BASAR
PATRIKA,
29th Feb. 1908.

the Education, or the Agricultural Department? Why did he then betray his ardent love for a particular department,—a department which, again, rightly or wrongly, is hated by the general public? So, by accepting Mr. Knyvett's title, Sir Andrew converts himself by implication into a foe not only of the people but also of other departments under him."

BANDE MATARAM,
29th Feb. 1908.

229. *Bande Mataram* observes that since the institution of the Police

Libel case against the *Indian Daily News*, the public have been feeling that the police directly represents the bureaucracy and that their prestige has to be maintained even at the risk of offending a section of Anglo-Indians whose voice in ordinary cases is the voice of officialdom. Much has been heard about the oppression and inefficiency of the police, and a section of the Anglo-Indian Press keeps a keen watch over the doings of the latter and tries to expose them after careful investigation. But it is impossible for them to reform the police, having regard to their relation with the bureaucracy. If the bureaucracy is to exist, it must make its power felt. It is the physical force behind it which is the true source of its authority and prestige. An alien rule cannot exist if it does not thus impress the people with its coercive power. It is really suicidal for it to do anything to sacrifice its power and prestige to any act of popular well-being. To ask the bureaucracy to reform the police is therefore to ask it to commit suicide.

BENGALURU,
5th March 1908.

230. With reference to the quartering of punitive Police in Mymensingh,

Punitive Police in Mymensingh district.

the *Bengalee* declares that the quartering of punitive Police forces in areas where there has been no disturbance, and the levying of such an excessively heavy and irritating tax as that for their maintenance, are measures which no Government with a reputation to lose would for a moment think of. A Government that resorts to such heartless measures, should for ever abandon all talk of sympathy and conciliation, and should not expect its people to be otherwise than perpetually discontented.

(b)—Working of the Courts.

AMRITA BAZAR PATRIKA,
2nd March 1908.

231. Commenting on the sentence of two years' rigorous imprisonment

Inequality of punishment between Indian and European offenders.

passed on Mr. Harold Myers, who was charged with the murder of Mr. Duncan McLeod, the *Amrita Bazar Patrika* states that had the accused been an Indian the punishment would have been a more severe one. The journal cites recent cases tried by Justice Harrington in which the accused who were Indians were sentenced to longer periods of imprisonment for more trivial offences. It thinks that Mr. Justice Harrington has displayed two distinct characters in administering justice. He played the merciful to the European, and the pitiless to the Indian offenders.

BENGALURU,
3rd March 1908.

232. The *Bengalee* is of opinion that the verdict in the Sitarampur murder case does not meet the justice of the

The Sitarampur case.

case. Calcutta juries are said to be notoriously lenient and here is an illustration of the truth. If this was a case between a European and an Indian, the verdict would have been set down to race-feeling. But cases where Europeans are the accused and Indians the aggrieved parties, are of frequent occurrence, and the temper of mind which they create in European juries is one of undue leniency to the accused. The habit is apt to grow and display itself in cases of a different kind, as in the present instance. It is altogether an unhealthy habit, prejudicial to the ends of justice and the interests of social well-being.

INDIAN MIRROR,
5th March 1908.

234. The *Indian Mirror* considers the verdict of the jury in the Sitaram-

The Sitarampur murder case.

pur murder case as most extraordinary. The sentence of the Court on Myers, as compared with the sentence passed by it on another accused who, under the influence of liquor in a drunken brawl, without any direct motive, was held responsible for the death of his chum, was also extraordinary. "Strange are the ways of justice in these days."

(d)—Education.

235. Trailokya Nath Ghose was a student of the Bajitpore High School in the district of Faridpur. Along with two other

Trailokya Nath Ghose.

fellow-students he was criminally prosecuted on a charge of having thrown away some sweetmeat made of foreign sugar, and sentenced to two months' hard labour and a fine of Rs. 75. On his release he applied to be permitted to appear in the Entrance Examination, but the Registrar returned his fees, saying that he could not be admitted to any of the examinations of the University. Commenting on this the *Amrita Bazar Patrika* feels convinced that not consideration of public weal but pitiless vindictiveness was the object of the Director of Public Instruction and the Registrar.

AMRITA BAZAR
PATRIKA,
3rd March 1906.

(e)—Local Self-Government and Municipal Administration.

236. The *Bengalee* ventilates an existing grievance among householders

The re-assessment of the town.

with regard to the method of taxation of residential houses. The arbitrary assumption of 5 per cent. on the cost of construction of residential houses, estimated with the value of the land on which the house stands, is absurd and productive of great hardship and oppression. The journal hopes that the Chairman of the Calcutta Corporation will consider the question and reduce the tax to one of 4 per cent. in consideration of the difficulties of the present time.

BENGALUR,
28th Feb. 1906.

(h)—General.

237. *Bande Mataram* condemns the action of the Bar Association of

A memorial from Mymensingh.

Mymensingh, in sending a memorial to the authorities protesting against the partition of that district. The journal observes that the spirit of compromise has already begun to breathe a contempt for principle without which Nationalism is a mere name and will soon be a thing of the past. The new movement is nothing but a systematic attempt on the part of the people to eschew mendicancy from politics and fit themselves for self-rule by independent action in every department of national life. Boycott, National Education, and Arbitration Courts are but the embodiment of this desire to be self-reliant and independent. Resolutions on these subjects in deliberative assemblies are insisted upon only because they tend to keep alive the spirit of independence in the people's mind. But the want of a militant zeal for them is having a very mischievous effect.

BANDE MATARAM,
28th Feb. 1906.

238. The *Bengalee* is glad to learn from the reply given by Mr. Morley

Hand-cuffing and the treatment of political prisoners.

to a question asked by Sir Henry Cotton in the House of Commons, that instructions have been issued to the Government of India prohibiting the hand-cuffing of under-trial prisoners unless there was expectation of violence or attempt to rescue. This is a move in the right direction, and the journal desires to congratulate Mr. Morley on having at last recognized the justice of the demand of the agitators.

BENGALUR,
1st March 1906.

239. The *Bengalee* learns that official pressure is being brought to bear

The Government of the new Province and the swadeshi movement.

upon salt merchants in the new Province to purchase Liverpool salt, which on account of its high price, aided by the determination of the people, is being driven out of the market. This is considered as illustrative of the character of the administration which the partition has inaugurated in that Province. Against this accursed partition, the journal owes it to itself to continue a vigorous agitation. The partition means untold mischief which must follow in its train, and the journal declines to accept it as a settled fact.

BENGALUR,
1st March 1906.

240. The *Amrita Bazar Patrika* complains of the ostracism of Indians

Ostracism of Indians from the public service.

from important appointments under Government. It denies Sir Herbert Risley's principle that Indians are not fit for certain special departments where scientific knowledge and other qualifications are necessary. There is not a department under Government in which they cannot hold their own,

AMRITA BAZAR
PATRIKA,
3rd March 1906.

provided they are given equal advantages with their European compeers. The way in which Sir Herbert has distributed appointments among Europeans, Eurasians, and Indians, reminds the journal of the story about the lion, the leopard, and the jackal, who killed a deer, the lion having appointed himself the fittest party to divide the carcass amongst them.

INDIAN EMPIRE,
3rd March 1908.

241. The *Indian Empire* finds that the majority of English statesmen do not believe that the discontent in India is deep-seated and can be removed only by granting the

The root evil.

Indian people the right of self-government. Those, on the other hand, who believe that the discontent in India is an indication of disloyalty, seem to be equally mistaken. It is true that there have arisen aspirations for freedom; but that certainly does not prove that people are anxious to rise in rebellion. Never in the experience of the last two years' trouble has there been a single suggestion in that direction. It is not the supremacy of the British Power that the people find it impossible to tolerate. It is the bureaucracy that has made itself an altogether unenviable thing. It is the monopoly of the bureaucracy which the people resent so much.

AMRITA BASAR
PATRIKA,
4th March 1908.

242. In continuation of its previous article regarding the ostracism of Indians from the public service, the *Amrita Bazar Patrika* narrates a story showing how a lion, in dividing the carcass of a deer that had been

slain by a tiger and a leopard, reserved the best portions of it for himself and left the dry bones and skin for the two latter. Like the lion, Sir Herbert Risley divides the Civil appointments in three shares. In the first he is pleased to put the best meat and fat; in the second only good meat; and in the third, bones with but little flesh. He claims the first share absolutely as the royalty. In the same manner he lays claim to the second for the benefit of his kith and kin. As for the third he is quite willing to give the major portion to the children of the soil, demanding at the same time "unexampled liberality" for this concession on his part on behalf of Government.

AMRITA BASAR
PATRIKA,
8th March 1908.

243. Commenting on Babu Nibaran Caunder Das Gupta's paper in the "Modern Review" under the heading of "Backerganj the only proclaimed district in India," the *Amrita Bazar Patrika* observes that the writer

How responsible authorities injure their prestige.

has demonstrated the fact, with mathematical precision, that the grossest possible wrong has been done to Backerganj by singling it out as the only district in the whole of India which deserves to be punished with the loss of freedom of speech. Indeed, he has put his case so ably; and has supported it with such an array of stubborn facts, that one has only to go through his paper to be convinced of the monstrous character of the injustice done to the people of Backerganj, and of the scandalous conduct of those who had induced the responsible authorities to adopt such an unwise, indefensible and suicidal measure. But what is most surprising and painful is the way in which the Viceroy was led to speak about the educated Indian public, and seek to cast indelible stigma upon them, relying on official information which was absolutely unfounded.

III.—LEGISLATION.

STAR OF UTKAL,
26th Feb. 1908.

244. The *Star of Utkal* urges the people of Orissa to memorialise the

Puri Lodging House Bill.

Lieutenant-Governor of Bengal to appoint an Extraordinary Member of the Council to represent them in the discussion of the Puri Lodging House Bill. The journal considers it beyond the power of any human being to avert the Bill, but still it wants some one on the Council who will do his best, and hopes that Sir Andrew Fraser will grant this reasonable prayer.

VI.—MISCELLANEOUS.

BANDE MATARAM,
28th Feb. 1908.

245. *Bande Mataram* is of opinion that "Lord Curzon's recent speech on

Conviction, policy, and hope

true imperialism only voices the sentiments which we have to preach with one foot in the jail. We are denounced as mischievous visionaries both by the aliens and a section of

our own countrymen for articulating the very aspiration for which Lord Curzon and others are winning fresh laurels in their country. It is an honourable ambition for the Britisher to maintain the glory and greatness of the British Empire, nay, such an ambition is held to be essential for his high character and sturdy manhood; but for us a desire to recover our lost greatness is either a maniac's diseased will or a criminal's questionable intention. We are not allowed to hold up a lofty ideal, as that is no concern of the living present, nor even of the remote future, but the English patriots and statesmen—men of practical instincts and not given to vain imaginings—never tire of saying that a high ideal is the only motive-power for stirring a people to any great work.

Can it now be said that we are wrong in asking our people to feel subjection as gall and wormwood before they can hope to do anything for their country? Intense abhorrence of dependence is the only qualification for all truly patriotic work. If Lord Curzon is justified in asking his countrymen to retain the supremacy of the flag of his country in lands other than theirs, is it criminal for us to wish that we should at least be supreme in the land of our birth?"

246. *Bande Mataram* observes that when a country is in the throes of a revolution, it is always able to deceive itself into believing that it is able to escape it. When those

BANDE MATARAM.
28th Feb. 1908.

The life of nationalism. who are full of hopes for the future are confident of their power to do what they have undertaken, they allow themselves to believe that they are able to overcome all difficulties without serious sacrifice. But when they are undeceived, they remember their hopes with amazement. But God is not deceived, and He will not sell liberty to a nation for nothing. He demands all from those who seek liberty at His hands. This is a truth which those who have taken up the work of the liberation of their country, must realise. They are apt to forget it and think that things will be made easy for them. But no nation has ever been made free in this way, and there is no reason why they should suppose that God will excuse them the price of liberty.

247. The *Musalman* writes:—

The political outlook. "Everywhere in the Orient the progressive spirit is in the ascendant; the craving for democracy and the desire to participate in political and administrative affairs are predominant. The meek submissiveness under all circumstances is gradually waning. Free thinking and expression of independent opinion have become characteristics of the oriental people. All this points to a bright future before us. The very fact that the people are not despondent leads to the fair conclusion that the outlook is bright. It is therefore no vain hope to entertain that in no long time the Orient will be her own mistress."

MUSALMAN.
28th Feb. 1908.

248. *Bande Mataram* finds fault with India's discovery that there is no reason to lose all faith in Mr. Morley, whose seemingly unsympathetic speeches are not entirely devoid of hopeful messages and genuine good feeling towards India. The Indian people are no longer going to put up with such an insult as to be stopped in their attempts to realise all manly aspirations by any far-fetched hopeful explanation of an autocrat's despotic declaration. India now feels that nations by themselves are made, and treats with supreme indifference what others think of her perfectly legitimate aspirations.

BANDE MATARAM.
3rd March 1908.

249. Commenting on the strike among the telegraph peons, *Bande Mataram* observes that the docile Indian employee has learnt to enforce his right. His attitude is undergoing a decided change with the progress of the Nationalist movement. He is determined to bring it home to the employer of labour that bread may be dear, but flesh and blood is also not very cheap. Formerly the unfortunate Indian employee used to put up with the most exacting scheme of work coupled with harsh and heartless treatment. But now he has found out that there is no merit in submitting to oppression, and that such submission degrades both the oppressor and the oppressed.

BANDE MATARAM.
4th March 1908.

250. In anticipation of the release of Bipin Chandra Pal, *Bande Mataram* urges the necessity for a suitable public demonstration to welcome the patriot. He is regarded as

BANDE MATARAM.
4th March 1908.

A great opportunity.

the prophet of a great political creed, and when men of his type fall under the displeasure of the powers that be, they return to the field of work with greater vigour and a fresh vitality, for theirs is a mission which thrives upon oppression and gains by exile and imprisonment. Bipin Chandra will thus come out of prison like a giant refreshed and renew his labour for his nation. The journal invites its countrymen all over India to welcome him with illuminations, processions and rejoicings, of every kind. It would have every town and village where the nation is awake, write his welcome in letters of fire on balcony and roof of their dwellings, not only in Bengal, but wherever Nationalism is alive and the name of the mother is honoured.

BENGALUR.
5th March 1908.

251. Referring to the speech of Sir Andrew Fraser at the annual distribution of prizes at the Khelat Chandra Institution, the *Bengales* states that the country

The "national song."

will be grateful to His Honour for the homage he has paid to the tender, sacred sentiment which inspires young men in uttering the words *Bande Mataram*. His Honour is mistaken in thinking that those who utter the words in the presence of Englishmen, do so with a view to give offence, and His Honour's own attitude shows that offence need not be taken. A disposition to take offence sometimes provokes the inclination to give it.

OFFICE OF THE INSPR.-GENL.

OF POLICE, L. P.,

WRITERS' BUILDINGS,

The 7th March 1908.

F. N. WARDEN,

Perol. Asst. to the Insp.-Genl. of Police, L. P.